

# THE CHRISTIAN CENTURY

**E**VERYWHERE we find ourselves in the presence of an immense healing power. When the body is wounded, the remedial forces of nature begin their cleansing and restorative processes. When the soul receives a fearful hurt, the treasures of peace and strength are hard by. What seemed at the moment to be irretrievable disaster is found to contain the elements of great good. For a true soul every fall may become a fall upward, every loss may be made to produce a high result in gain. Working through all things there is a Reason, an ever unfolding Righteousness, a purifying and sustaining Goodness.

—CHARLES A. DINSMORE

CHICAGO

*The* **CHRISTIAN CENTURY COMPANY**

358 Dearborn Street

## The Christian Century

A CLEAN FAMILY NEWSPAPER OF  
THE CHRISTIAN CHURCH  
(Disciples of Christ.)

Published Weekly by  
**The Christian Century Co.**  
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second  
Class Matter, February 28, 1902.

### Subscriptions.

Subscription price, \$1.50. To ministers,  
\$1.00. Foreign subscriptions \$1.00 extra.

### Expirations.

The label on the paper shows the month  
to which subscription is paid. List is re-  
vised monthly. Change of date on label is  
a receipt for remittance on subscription ac-  
count.

### Discontinuances.

Special Notice.—In order that subscribers  
may not be annoyed by failure to receive  
the paper, it is not discontinued at expira-  
tion of time paid in advance (unless so or-  
dered), but is continued pending instru-  
ments from the subscriber. If discontinu-  
ance is desired, prompt notice should be  
sent and all arrearages paid.

### Change of Address.

In ordering change of address give the  
old as well as the new. If the paper  
does not reach you regularly, notify us at  
once.

### Remittances

Should be sent by draft or money order  
payable to THE CHRISTIAN CENTURY  
COMPANY. If local check is sent add 10  
cents for exchange.

### Advertising.

Nothing but clean business and reliable  
firms advertised. Rates given on applica-  
tion.

### Communications.

Brief articles on subjects of interest will  
find ready acceptance. Conciseness is al-  
ways at a premium. News items are so-  
lited and should reach us not later than  
Monday of the week of publication.

### IN KENTUCKY SCHOOLS.

Some Encouraging Notes for Children's  
Day for Home Missions.

Hazel Green.—We mean to observe  
Children's Day for Home Missions.—M.  
O. Carter.

Macedonia.—Macedonia intends to  
make an offering for home missions this  
year. I am in hopes that it will be as  
good as last year if not better.—Mildred  
Atchison.

Alton.—We have gotten our supplies  
and will observe Children's Day for  
Home Missions. Can't say what our of-  
fering will be, but hope as much as last  
year.—Ellen M. Parker.

Ewing.—We are going to try to send  
an offering if we can, even though it be  
small.—John S. Blair.

Morgan.—We will observe Rally Day.  
Will try to meet our apportionment.—  
Annie Makemson.

North Pleasureville.—We ordered the  
exercises and we will try and observe  
the 24th of November for home missions.  
—Mrs. H. C. Slemmons.

Bellevue-Dayton.—We will observe  
Rally Day first Sunday in November. Ex-  
pecting a big day.—B. L. Humbert.

Frankfort.—You need not give us out  
on Boys' and Girls' Rally Day. We will  
be prepared and will do our part.—W. G.  
Simpson.

Glasgow.—We will observe Children's  
Day for Home Missions. Expect to go be-  
yond last year's work.—W. P. Coombs.

Louisville-Parkland.—We take an of-  
fering for missions each Lord's Day in  
our Bible school, and all that is re-  
ceived in the first six months after the  
first Lord's day in June goes to our  
Home Mission Board and that received  
in the next six months to our Foreign  
Mission Board. We use a pledge card  
calling for 2 cents per week, and as  
many pupils as will are requested to

sign one of these cards and bring the  
weekly amount. We have on hand at  
this writing, \$18.14, and feel sure that by  
Thanksgiving we will have a goodly of-  
fering for home work.—D. A. Moon.

Little Rock.—Our Sunday School at  
Little Rock will make an offering for  
Rally Day, but I do not know how much.  
I will urge them all I can.—E. J. Burris.

Nelsonville.—I will try to send an of-  
fering on Children's Day for Home Mis-  
sions, but we cannot have the exercises  
at this place.—B. S. Carter.

Newton.—Our Sunday School observed  
Boys' and Girls' Rally Day the second  
Sunday in October. Had the full ex-

the day at some time, most likely at  
the time suggested. Hope to be able to  
bring our offering up to that of last  
year if not more.—W. O. Hinton.

Ruddell's Mills.—I am sorry we can  
promise nothing definite just at this  
time, but feel safe in saying you may  
hope for something from our school.—  
Mamie Padgett.

Louisville, Baxter Ave.—We will take  
an offering on Children's Day for Home  
Missions.—Mrs. J. T. Sullivan.

Maysville.—We expect to observe  
Children's Day and we also expect to  
raise \$100.—Thos. H. Gray.

Lexington, Broadway.—We are trying  
for \$150 for Children's Day for Home  
Missions.—J. W. Morrison.

Robt. M. Hopkins, Louisville, Ky.

### ALEXANDER CAMPBELL'S PICTURE.

We have 50 pictures of Alexander  
Campbell, lithographed in colors and  
closely resembling an oil painting. These  
pictures are 14x17 in size, suitable for  
framing. Just the thing for Sunday  
school and Christian Endeavor rooms,



church parlors, pastor's study or for  
home walls. While they last these will  
be sent on approval for 75 CENTS post-  
paid. If not satisfied return the picture.  
Order of

THE CHRISTIAN CENTURY CO.,  
358 DEARBORN ST., CHICAGO, ILL.

ercises and it was a splendid entertain-  
ment. The children all did well and we  
are proud of them and our school. Col-  
lection was \$10.—Phil. H. Murphy.

Pleasant Grove.—We are already pre-  
paring for Children's Day, Nov. 24th. Ex-  
pect to get our \$3.00 and hope to get  
more.—Elizabeth Simpson.

Beaver Dam.—We have ordered the  
supplies and aim to take the collection  
for Home Missions. We hope to have a  
nice offering, not a collection as the  
boy told the dog.—C. P. Austin.

Paris.—We have made no special plans  
for Home Mission Day and may not have  
any special exercise, but will observe

## Christmas Programs

We have a large assortment  
Send for samples

**Christian Century Company**  
358 Dearborn Street, CHICAGO, ILL.

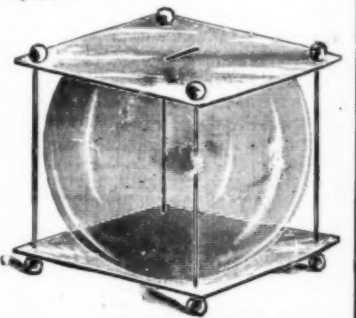
## Christmas Candy Boxes

From 75 cents per 100, up  
to \$1.25.

Send 10 cents for a complete  
set of samples.

**Christian Century Company**  
358 Dearborn Street, Chicago, Ill.

A Glass Birthday Bank. Nickel-plated. Price,  
\$1.25, not prepaid. Made from highly polished  
aluminum plates, glass globe and oxidized rods  
and nickel plated balls. Size of bank, 5 inches  
square



The Christian Century Co., 358 Dearborn St., Chicago

### The Home Department of Today By Mrs. Flora V. Stebbins

Mrs. Stebbins tells of the essential details connected with a successful Home Department;  
she also tells of the use of the Messenger service and other agencies; in fact if you want  
to know anything of the Home Department—before it is started, when it runs smoothly, or  
when it needs a tonic—Mrs. Stebbins book will help you. It tells of methods tried and  
proved, and gives numerous interesting and inspiring incidents of the work.

Price, 25 cents, net

The Christian Century Co., Chicago

# The Christian Century

Vol. XXIV.

CHICAGO, ILL., NOVEMBER 14, 1907.

No. 46.

## EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

### THE WEIGHTIER MATTERS.

That is a noble and needed quality of Christian life which registers itself in the denunciation of sins that war against the soul. The condemnation of evil is as necessary as the praise of good. No man can love righteousness who is incapable of hating iniquity.

At the same time one is led to question whether there is not in the nature of some people a tendency to reprove small errors and allow greater sins to go unreprieved, a conformity to small orthodoxies and a forgetfulness of the larger interests which ought not to be neglected. It appears to be a part of the accepted duty of many ministers to denounce unsparingly certain popular amusements which they conceive to be hostile to the spirit and progress of our holy faith. No occasion is lost to describe the vicious character and tendencies of dancing. Card playing is an abomination, the theater is evil and that continually, and other forms of amusement of similar order share in mordant and persistent denunciation.

Against the warnings thus sounded we utter no protest. We can honor men who voice their convictions on these and all other matters which they regard as vital to Christian life, but we raise the question whether the special concern which many preachers and evangelists manifest in regard to these social diversions which are so likely to become dissipations does not tend to exhaust itself upon such matters and leave the greater dangers untouched. We believe these amusements to be merely expressions of the human desire for recreation and distraction. They may be harmful or helpful as they are used. That the tendency is to make them ministers of evil is due to the passion for frivolous bestowment of time which is widespread and deep seated in our social life. It is this greater danger against which the teacher of religion should lift his voice in no uncertain warning. He who exhausts himself upon two or three manifestations of the spirit shows himself to be too limited in his range of view.

There are ministers, teachers and editors who denounce with unsparing invective the pursuit of the higher criticism or the teaching of the new theology. In some instances these critics of criticism understand something of the terms they use; in more instances they are unembarrassed by any knowledge of the subject, but according to their light and under the spur of conscience they miss no opportunity to bear testimony. The pathos of the situation is that their denunciation is launched against what they mistakenly believe to be the supreme dangers of our Christian faith. Their small orthodoxies seem to be threatened by the newer ideas in biblical study and doctrine. They do not understand that the time they thus employ in denouncing men who are as devoted as themselves to the Christ and the gospel is needed in

combat with the real dangers to the faith. They have limited their vision to the small variations between differing interpretations of the truth, and in this narrow field they are exhausting themselves.

There are men who will summon all their energies for the rebuke of the Sunday newspaper or the indulgence in tobacco who seem quite unconscious of the existence of greater sins like dishonesty, selfishness, impurity and godlessness among their members or in the social group of which they are a part. The mistake is not in the holding of a feeling of resentment against the smaller sin; it consists rather in exhausting itself in a region which is but a small part of the territory of conduct.

Jesus once pointed out the mistake of the scribes and Pharisees who selected every tenth herb in their gardens to give it with scrupulous precision to the Lord, but forgot the more important matters of justice, mercy and righteousness. They had no time or strength left after attending to the minute and punctilious externalism which their creed demanded. The other side of the shield is equally impressive. The man who exhausts himself in denunciation of the smaller sins he finds or imagines he finds in the society around him leaves himself without the power of indignation or reproof in face of the fundamental evils which war against the soul and hinder the coming of the kingdom of God. The smaller virtues and orthodoxies are not ends in themselves but spring from the soil of devotion to the essential and eternal truths of our faith. Similarly a true appreciation of the chief sins of human life, forgetfulness of God, self interest and the unsocial spirit furnish the true genesis and momentum for such reproof and avoidance of the lesser evils as make emphatic and convincing one's testimony as a witness for the Christ.

### MEN AND MISSIONS.

Representatives of the Laymen's Missionary Movement were on tour during October in the middle West, holding missionary meetings for men. In some cases they report surprising developments. One hundred of Topeka's prominent business men gathered by invitation for a dinner on the evening of October 19th. After addresses by Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement, and Mr. William T. Ellis, of the editorial staff of the Philadelphia Press, the men present took up the subject of Topeka's relation to foreign missions. It was found that the churches have been contributing between \$7,000 and \$8,000 a year for foreign missions. A representative committee was appointed, which proposed that this sum be increased threefold, or \$25,000, within the coming year. A hundred men heartily ratified the proposition and have entered upon the campaign to raise the amount, if possible, within sixty days.

At St. Joseph the meeting was even more remarkable. It was reported that the city, which has about 12,000 church members, gave last year \$127,000 for home expenses and work and \$12,000 for foreign work. The committee appointed met at luncheon and recommended that this amount be increased about fourfold, raising \$50,000 within the year for the foreign field. The recommendation of the committee was very cordially indorsed by a large audience of men representing all the churches. A committee of influential business men has undertaken to organize the canvass. It will be a new thing under the sun for a committee consisting of a Baptist and a Presbyterian to go to a Methodist and solicit his larger support of the work of his own church. But this is the sort of thing which men of all denominations will experience in connection with this concerted effort.

One of the things about the Laymen's Movement that appeals most strongly to the men of all the churches is that it does not ask for a dollar for itself. The working expenses of the movement are met by a few men who thoroughly believe in it, and no general appeal for funds is ever made. The whole purpose of the movement is to enlist the men of all churches in the adequate support of their own denominational missionary work. Every dollar contributed is to be given through the regular denominational channels. Following the custom of the Laymen's Missionary Movement, there were no pledges made or subscriptions taken at these meetings.

### IN BRIEF.

Frederick J. Stanley of New York City is in Chicago, representing the American Sabbath Union, of which he is general secretary. The union is interdenominational in character and has as its purpose the fuller observance of Sunday as a day free from labor and desecration.

Last week was given by All Souls' Church of Chicago to the celebration of the twenty-fifth anniversary of the pastorate of Jenkin Lloyd Jones at the Abraham Lincoln Center. The anniversary sermon of Mr. Jones was preached Nov. 3. In meetings through the week Graham Taylor, Dr. Thomas C. Hall of New York City, Dr. Samuel Crothers of Cambridge, Mass., Judge Julian W. Mack of Chicago, Miss Jane Addams and Mrs. Raymond Robbins and others made addresses. The names of the speakers and the variety of the movements, religious and social, which they represent, give some indication of the scope of the work that is now done at the Center under the direction of Dr. Jones. His long ministry with All Souls' Church has been marked by that success and growth in its special activities along social lines which has made the church of wide influence in the city.



## A Doctrinal Message for Today

H. H. Peters

It would be easy to say, "Preach the Word" and close. But this scarcely would be satisfactory, for after all, there is a how and a what. What is the message for our times? Where is the place of emphasis? Shall we preach the "new theology" or the old? I answer emphatically, neither. There is much in the old that is sacred and true; there is much in the new that is inspirational and instructive. There is much in the old that is wooden and mechanical; there is much in the new that is purely an atmospheric disturbance. Personally I absolutely refuse to be branded. Extremists are dangerous, especially in religion. If any man hath a prophecy let him prophesy; if any man hath a guess let him keep still. This paper is not a creed for any one, not even the writer. I hope it will suggest some lines of investigation and open some fields for work.

It seems to me that the modern message must be doctrinal, educational, and social.

### Our Message Must Be Doctrinal.

This is not an outline of systematic theology; but a brief presentation of some of the fundamentals of our faith. There is a deep seated prejudice against doctrinal preaching, as if there could be any other kind. Doctrine means teaching, and the message must be without teaching to be void of doctrine. I believe thoroughly in doctrinal preaching, but I wish to define the terms. Our prejudices are aroused against the kind of doctrines men preach, rather than doctrine "per se." I do not give this as the finality in theology; but it seems to me the message of the church may be presented in the following fundamental doctrines.

#### God.

Every religion begins by expressing belief in a superhuman power. Judaism and Christianity are not exceptions to the rule. The God of the Bible is presented as the author of matter, energy, and life. Men use different terms, but as a rule they mean the same power that makes for righteousness. The scientist says, "force"; the materialist says, "matter"; the philosopher says, "mind"; the mystic says, "spirit"; but the Christian says, "God, our Father." The revelation of God in the Bible is progressive. He is King, Judge, Friend, Father. The heart of God must throb with love. Fatherhood is the highest conception that we can have of God. An omnipotent Caesar might be feared; an omniscient Plato might be admired; but only an infinite loving Father, eternal in his relationship to us, can inspire undying love in the hearts of his children. Jesus showed us the Father and taught us to say, "Our Father, in heaven." Paul spoke as a theologian, when he said, there "is one God and Father of all, who is over all, and through all and in all." He presented five great doctrines which some men think are really modern. (1) The oneness of God, "one God." (2) The Fatherhood of God, "and Father of all." (3) The transcendence of God, "who is over all." (4) The immanence of God, "and through all." (5) The incarnation of God, "and in all." But when he cried out, "Abba, Father," he did so as a child of God. God is omnipotent, but it is the omnipotence of love. The message of to-day that does not begin with the

scriptural proclamation that "God is love" and end with the proposition that God is our Father will fail. It is still true that "God so loved the world" and we must preach it.

#### Man.

Man is the child of God. He had his origin in God and his destiny is the house not made with hands eternal in the heavens. Whatever may be our theory of the creation of man, whether by fiat or evolution, we agree with Alexander Campbell, who said, "The original man was the rational and moral ultimatum of the mundane system. Naturally, or as he came from God's hand, he was the perfection of all terrestrial creations and institutions. In the elements of his constitution he was partly celestial and terrestrial—of an earthly material as to his body, but of spiritual intelligence and a divine life. Made to know and to enjoy his Creator, and to have communion with all that is divine, spiritual, and material in the whole universe, he was susceptible of an almost boundless variety of enjoyments." This is an exalted conception as compared with much that we hear and read about the nature of man. We ought to teach that man came into being in the image of God, and that he is capable of almost limitless enjoyment and development. He was created in the image of God intellectually, morally and volitionally. He can know truth and understand God; he can love purity and be like God; he can do right and perform the work of God. We cannot know all about God. But he must be wise, he must be good and he must be powerful. Man was created in God's image and must remain like Him forever to discharge his normal functions.

#### Jesus Christ.

Men have never understood the theological Christ; but the heart of the child of God has always responded to the historical, personal and eternal Christ. He who has seen Jesus Christ has seen the Father, that is, he has seen all that the Father could say of himself in human form. He has seen the brightness of the Father's glory and the express image of his person. In him dwelt all the bodily fullness of the Godhead. He is the wisdom, holiness and righteousness of God. He is a teacher from God; he is the very character of God; and in him is found the perfection of the will of God, inspired by the noblest love. If it be all that an infinite God could say of himself, his wisdom, goodness, and power, in human form; and to be the ideal and representation of what man ought to become, is to be divine, then Jesus of Nazareth is the divine Son of God. A recent writer has said, "It would be much easier, and apparently much more scientific and sensible, to throw aside all the supernatural and metaphysical elements of Christianity and explain Christ simply as a very good man with only a very good man's significance in a revelation which has no particular culmination. But would it be true to the facts? This is the vital question." From the author of "The New Theology" we get a statement which many herald as the solution of the problem. Mr. Campbell's critics had accused him of teaching that Jesus was only a man. His answer is, "Not only a man,

but the only man." This is good rhetoric, but poor Christianity. It sounds to me like a cross between unitarianism and humanitarianism. The fathers thought they had solved the problem when they said "he is very God of very God"; but all they did was to push the problem further back into mysticism. It seems to me the best way to state this problem is to do so in the language of Peter at Caesarea Philippi, "Thou art the Christ, the Son of the living God." Or to fall back upon the statement in John's gospel. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book, but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

The story of Jesus is not complete, however, until we grasp the meaning of his death and have fellowship with his resurrection. The faith of humanity is not "tied to a dead Jew" as one has suggested, but it is centered in the heart of a Christ who died for our sins and arose for our eternal redemption. As Ederheim puts it, "A dead Christ might have been a teacher and wonder-worker, and remembered and loved as such. But only a risen and living Christ could be a Savior—the life and life-giver—and as such preached to all men." Schaff says, "To found a church without a resurrection, would require a greater miracle than the conversion of Paul or even the resurrection itself." Paul stated the Christian doctrine, when he said, "Christ and him crucified" is my message.

#### Revelation.

Revelation has been defined as "the out-going of God to man." Religion as "a divine-human mutuality." We can easily see that religion involves revelation. God touches man at many points. On the part of God this is revelation; on the part of man it is religion. Revelation has many forms. Life, nature, reason, conscience—all are revealing. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."

Revelation is not confined to any one people or age. It is as universal and impartial as the sunlight. Although revelation is universal, it is not uniform. Races differ and hence revelation varies. At one time men thought they could magnify the revelation to the Jews by disparaging, or denying revelation to other peoples. But this is possible no longer. The superiority of the Hebrew religion can be made evident only by comparison, no longer simply by contrast. Compared with the imperfect conceptions of other races, the truth of the Hebrew revelation is so transcendent in its nature as to justify calling it the highest revelation of God to any ancient people.

But the Hebrew revelation is not the highest and fullest. The law was a schoolmaster to bring us to Christ. He fulfilled the law. The incarnation is the purest and the most perfect revelation conceivable. But there are four possible forms of the incarnation. First, Nature. God has revealed Himself in nature, but only in part. To the man of insight nature speaks an eloquent message. But it is an incomplete message. Nature is only the garment of God, and not God

himself. In nature there is discord as well as harmony; ugliness as well as beauty; death as well as life; revolution as well as evolution. A man may go "through nature to God," but I fear he would never arrive at the Fatherhood of God. Second. Humanity. It is certainly a beautiful conception to think of humanity as the incarnation of God; and in a sense it is true. But it can be true only in a secondary sense. In our humanity there is a mingling of the baser with the finer elements; of the earthly with the spiritual, of the satanic with the divine. The best man is a man at his best, and not a god. We cannot speak primarily of humanity as the incarnation of God. It is only in poetic fancy that we can thus speak. Third. One nation. To believe that one nation is the incarnation of God is less objectionable than to make this claim for humanity. But no one can study the history of the "chosen people" with their genius for religion and their providential leadership, and believe in the incarnation of God in a single race as the final and complete "word of God" to humanity. Fourth. A person. Only a person can reveal a person. Christianity is a religion of personalities. A personal God is revealed by a personal Christ to a human personality. Nature reveals certain attributes and qualities of God; humanity reveals more of his nature, and his revelation in the Hebrew race makes known much of his compassionate attitude toward man. But only a person, unitary in his purity and purpose, clear-visioned and pure-souled all-embracing in love and sympathy, the very embodiment of perfection and holiness can reveal his very Self. This is my final revelation; God in Christ Jesus reconciling the world unto himself. Here I build my character; from this point I do my work. With this as basic there is deep meaning in those old sermons of ours on, "The Two Covenants," "The Word Divided," and "The Progressive Revelation of God, or the Three Dispensations."

#### The Church.

The church is the only universal institution in the world to-day. By church I mean the institution of the New Testament. But says one, "Christianity is the religion of Christ." But Christ is the message of the New Testament, and the Church is the New Testament institution, which God uses in a special manner to make known his "Incarnate Word." I believe the church of to-day ought to be identical with the church of the New Testament in worship, authority, message, life, practice and hope. Our business is the restoration of primitive and essential Christianity. Our plea is for the unity of the people of God upon the basis of New Testament teaching. I have no particular interest in any form of Christian union that ignores either the message, life, or practice of the New Testament Church. I am in favor of temporary co-operation with anybody, for any good cause; but Christian unity is another matter altogether. I might say a great deal about the ordinances, but I take it this is not necessary to speak fully at this time. However, in an honest effort to interpret Christian baptism in harmony with the modern conception of "values," I have found in it the richest meaning and the divinest significance. With no effort to present this message I may say, that the outline of

my study presents the legal, ceremonial, social, psychological, and symbolical significance of Christian immersion.

Not a few are bothered about progressive revelation. Is the progress of Christianity an unfolding revelation or a series of advances more or less related? To me Christianity is absolute and final, the all-inclusive revelation, because of the perfection of the Person of Christ. What men call "progressive revelation" is simply the "development of its content, the unfolding of its implications and its applications." The incarnation is central in its significance and inexhaustible in its content. In Christ are hid all the treasures of wisdom and knowledge, love and righteousness. The supreme mission of the church is the interpretation of the universe in relation to the incarnate Son of God.

Dixon, Ill.

#### A DESERTED TEMPLE.

Come now with Mr. and Mrs. Monroe and me to a quiet spot just outside of Deoghur, where we hope to get a picture of an old temple.

It is late in the afternoon. The shadows are long and the air feels cool and refreshing. We pass the little Deoghur post office, the Boys' High school and the Charity Hospital, near which stands the large old banyan tree under whose branches many a pilgrim has rested for a short time and having quenched his thirst at the well near by, has again trudged on in the endless search after soul rest and the life-giving water which India's wayside wells cannot supply.

On our left, as we enter the bazaar, stands another old tree. Under it, one sees a queer sort of canopy over a small raised platform upon which sits a miserable looking old man. He is an Indian fakir and there he sits day after day and year after year with his long hair matted with dirt and his body smeared with ashes.

When I first came to Deoghur, it was another and an older fakir who sat beneath this tree; but plague came to the town and that old fakir very suddenly disappeared and as he was a holy man his followers might tell you that he was translated. Anyway, he never returned and his place under the tree is now filled by another. Very near his tree-dwelling stands a small temple and also another may be seen just across the road on the other side. In both of these people sometimes worship.

But, leaving these behind, we pass on through the bazaar with its people of many kinds and where large black-faced monkeys, sitting on the roofs, look down at us in that impertinent manner as if to say: "Who are you and what is your business here?"

But we are now out of the bazaar and leaving to our left the large old temples with their crowds of priests and worshippers of the gods, we pass along a cool road where nice, tall palm trees grow, then on past the pilgrim camp ground and away in a quiet spot we find another temple. It stands on the banks of an old tank which must have been sacred at one time as the bathing place of worshippers; but now the banks are caving in and only a little bit of stagnant water remains. No priests are present and we see none of the sickening sights of temple worship for this temple, for some reason, has been deserted and its walls are crumbling to ruin. We

go inside the temple and there is no one to forbid, not even to command us to remove our shoes. The niches in which idols once were, are now empty and the only signs of life are a few small heaps of ashes—remains of fires where pilgrims must have camped during the festival which had just passed.

After looking about for a little time, we are glad to get out once more into the light and to feel the fresh breezes as they come blowing through the feathery leaves of the old tamarind tree close by, and as Mrs. Monroe and I stand near the temple doorway we hear the click of Mr. Monroe's camera and the photo has been taken!

Annie Agnes Lackey.

Deoghur, India.

#### THE HOUSE OF OBED EDMO.

The house of Obed Edom  
Where safe the ark abode,  
What time were wars and fightings  
On every mountain road,  
What time was pitched the battle  
In every valley fair,  
The house of Obed Edom  
Had peace beyond compare.

With famine on the border,  
And fury in the camp,  
With the starving children huddled  
In the black tent's shivering damp,  
With the mothers crying sadly  
And every moan a prayer—  
In the house of Obed Edom  
Was neither want nor care.

The fields of Obed Edom,  
No foe man trod them down;  
The towers of Obed Edom  
Were like a fortified town;  
And only grace and gladness  
Came speeding on the road  
To the house of Obed Edom,  
Wherein the ark abode.

And far and near they told it,  
The men who passed that way,  
How fell Jehovah's blessing  
On that home by night and day;  
How the smallest to the greatest  
Had joy and hope and love,  
While the roof of Obed Edom  
Was watched by God above.

The line of Obed Edom,  
Is on the earth to-day;  
In the house of Obed Edom  
Still, he may safely stay  
Who, dearer than all treasure,  
For which men toil and plod,  
Shall prize the covenant blessing,  
The hallowed ark of God.

And never strife nor clamor  
Shall break the tranquil spell  
In which our Lord's beloved  
Forever safely dwell.  
In the house of Obed Edom,  
In the sunlight or in dark,  
Abides the ceaseless blessing  
That rests within the ark.

Three things to give—alms to the needy, comfort to the sad and appreciation to the worthy.—The Evangelist.

"Hath any wronged thee? Be bravely avenged. Slight it, and the work's begun. Forgive it, and 'tis finished."

"Happiness is a perfume you can not pour on others without getting a few drops yourself."



<b>Lesson Text</b> <b>Romans</b> <b>14:12-23</b>	<b>The Sunday School Lesson</b> <b>The Great Destroyer*</b>	<b>International Series</b> <b>1907</b> <b>Nov. 24</b>
--	--	--

It has often seemed a curious thing that the International Sunday School Committee devotes so much time to the study of temperance. Twice a year, and sometimes more frequently, a Sunday is given to this topic. When one considers that the Bible was written in a time and among a people which knew nothing of the organized liquor traffic and the deadly dangers which it throws in the way of youth and age, it is not surprising that there are so few passages of Scripture which may be regarded as appropriate for temperance lessons. Now and then one comes upon some reference to the sin and danger of personal indulgence in strong drink. The wise man's reflections in the Proverbs, the abstinence of Daniel from the king's meat and wine, and such incidental allusions to the dangers of indulgence as are to be found in other parts of the Scripture, make up the total list.

But the Bible is a book of principles rather than specific rules and no utterance in all its pages more appropriately teaches this lesson than the one which we have for our present study. Paul found in the churches which he had established some members who regarded with aversion the eating of food which had first been presented at the idol temples and then sold by the priests in the public markets to be purchased and eaten by any buyer. One of the earliest Christian rules was the avoidance of this food which had been blessed in the idolatrous service.

There were some, however, who were so little influenced by the dangers of idolatry that they felt free to use that food as well as any other, and asked Paul if he did not think them right in refusing to call things "clean" or "unclean" by reason of their association with the idol worship. That would make the idol a standard of conduct and recognize its place and importance in the life of the community. Paul agreed with these brethren so far as their principal contention was concerned. He conceded that the idol was nothing and that food was neither better nor worse for the stamp of the heathen priesthood.

But there was a higher principle involved, and that was the danger of causing others to fall whose consciences were sensitive on the question of recognizing in any manner the idol worship. Paul insists that one's personal liberty must not be made the ground of others' failure. He would rather surrender his own privileges than to make it hard for another man to do right.

It is precisely at this point that the lesson becomes appropriate for instruction in temperance. There are not many Christians, to be sure, who claim the right to use liquor. That time has happily passed and forever passed. It now seems very remarkable that less than a century ago ministers of the gospel used wine without apology, and that strong

### H. L. Willett

drinks were a common article of hospitality in Christian homes. The sentiment of the community has been lifted far beyond that point by the steady insistence of temperance ideals. To-day the minister who is known to use intoxicants is already under the ban, and the homes in which wine is served to guests are not regarded as representing the Christian thought of our age.

In no small degree is this growth of feeling the result of Bible school instruction. The teacher may regard with indifference or aversion the approach of Temperance Sunday as likely to be an uninteresting and profitless time, but the opportunity to give the right sort of emphasis to the necessity for total abstinence on the part of the individual and prohibition for the community ought to be considered a privilege of rare value.

The recent wonderful victories gained by the foes of the saloon ought to put heart and enthusiasm into every protest against the great destroyer. It is very wonderful what sweeping limitations have been put upon the area of the drink traffic in the last two or three years. Temperance people have worked on quietly and sometimes almost without enthusiasm or hope, holding to the cause with a kind of grim persistence because they felt it to be right, whatever the outcome might be. To-day they are seeing the fruits of their own and all similar efforts. The south is responding with a unity and completeness that are amazing. The recent victories gained by prohibition throughout the southern states lead to confidence that in a very short time there will not be a saloon left in all that region.

This victory has not been won in a day. It has been the result of the losses, distresses, outrages, industrial dangers and general depression caused by the liquor traffic on the one side, and on the other it has been the result of the steady insistence upon temperance in the Sunday schools and institutions of education. In the north the need is not less imperative, and the victories, though not so sweeping, are hardly less encouraging. Already large parts of several northern states have been swept clear of the infamous business. It is being driven out of towns and cities and is intrenching itself with grim determination in the larger cities. Here it is aided by the strong foreign element in the population. But even this cannot save it, for the foreigner himself becomes an American presently and his children cannot be deceived regarding the misrule, crime and public loss of which the saloon is always the cause.

It is perfectly certain that the liquor traffic must go. It is written in the book of God that its doom is at hand. How soon that time will come only the Christian people of any community can decide. A single united effort of the forces of righteousness would deal the saloon a blow so decisive and staggering that it would reel to its overthrow. This blow

can only be dealt by a people who have been taught the significance of this awful curse in American life and have been made to feel that the great destroyer is the most deadly enemy that confronts our national life. Kill the saloon and the other evils which menace youth would find themselves disorganized and unsupported, springing as they do from the central source of the traffic in strong drink and the bodies and the souls of men.

This is the conviction with which a teacher may well approach the temperance lesson. Every inducement that can be brought to bear upon the life of a little child, a youth, or a mature person, to abhor and reject the cup of death both because of its effect upon the individual and of its significance for the community, is well bestowed. The man who feels that he has a right to drink or let it alone as he may decide must squarely face the great apostolic teaching of our present lesson that there is a higher duty than personal satisfaction. Whatever degrades the community and threatens the youth of the republic is evil and cannot be transformed into good. The day of reckoning is at hand, both for the saloon and its friends; and those who are not openly and persistently its enemies are counted by it as most effective friends. The day of decision is coming swiftly. The saloon must go.

#### Daily Readings.

**Monday**—Rom. 14:12-23, World's Temperance Lesson. **Tuesday**—Rom. 15:1-7, Our neighbor's good. **Wednesday**—1 Cor. 8:1-15, Avoiding offense. **Thursday**—Phil. 2:1-11, The mind of Jesus. **Friday**—Rom. 8:8-17, The better life. **Saturday**—Eph. 5:6-21, Walking wisely. **Sunday**—1 Thess. 5:14-28, Avoiding the appearance of evil.

### BETHANY COLLEGE.

President J. W. McGarvey of Kentucky University at Lexington, Ky., one of Bethany's most distinguished alumni, delivered his lecture on "Jesus and Criticism" before a large number of students and town folk, in the Chapel hall Thursday night. Bro. McGarvey was on his way home from Pittsburgh where he lectured before the branch conference of the Bible League of North America, and as he expressed it "could not withstand the temptation of revisiting old Bethany" from which he graduated in the year 1850.

Bro. McGarvey's talk was greatly enjoyed by those present.

President Cramblett will go to Claysville, Pa., on next Lord's day for the purpose of dedicating the new Church of Christ at that place and on the following Sunday will officiate at the dedicatory services of the new building at McMechen, W. Va.

O. T. Lytle.

"Speak to Him thou, for he hears, and spirit with spirit can meet,  
Closer is He than breathing, and nearer than hands and feet."

—Tennyson.

\*International Sunday School lesson for November 24th, 1907. Temperance Sunday, Romans 14:12-23. Golden Text, "Judge this rather, that no man put a stumbling block or occasion to fall in his brother's way," Romans 14:13. Memory verses, 19-21.

Scripture I Chron. 16:1-36 Acts, 27:33-36	The Prayer Meeting	Topic for Nov. 27
	Thanksgiving Day	

What is the meaning of Thanksgiving Day in America? It means that God is acknowledged as the source of national success. We spend much time in the schools in tracing the movements of men that have resulted in the power and wealth of which the people of the United States boast to-day. There would have been no free institutions on this continent if there had not been centuries of training represented in the lives of the men who came here to make their homes. The natural resources of the land made possible the marvelous increase in wealth which recent years have witnessed. But we must ask what is behind history. Whence came the fertility of the soil and the iron and coal and gold of the mines? On Thanksgiving Day we acknowledge that God has been in our history and that he has created the world and all that is therein. Thanksgiving Day, therefore, means intellectual honesty. If God is the source of all we have, it is confusion and mental suicide not to recognize him as the origin of our prosperity.

A national day of praise signifies that the people believe in the goodness and mercy of God. The laws of the universe are benevolent in their working. The life of man on earth is under the watchful

Silas Jones

care of almighty love. There is meaning in the perpetual longing and striving of the human heart. The benefits men receive are not accidental, they represent the heart of things. Hence Thanksgiving Day means honesty of heart. We proclaim that the heart has a right to rejoice in goodness and love. There would be something abnormal in the heart that did not go out in gratitude toward the Giver of all good gifts. A nation that tries to suppress its feelings of gratitude or that does not have them is dealing deceitfully with itself. Its people are losing the power to know their own needs.

The thankful man is humble. He knows he is dependent. He did not by his own power and wisdom create the wealth he enjoys. The generations of the past have labored for him. The very knowledge of the world that gives him control of its resources has been gained by the toil of others. His contribution is exceedingly small. The institutions of society through which the common welfare is promoted and the rights of all protected have been the growth of centuries. There is need to cultivate the virtue of humility. There is grave danger that we become arrogant. Lack of humility will show itself in acts destructive of the sentiments that bind men together. If this nation becomes

proud and cultivates its sense of self importance, its moral deterioration is certain and the consequences of moral deterioration will be political despotism and industrial slavery.

Gratitude is the soil in which all the virtues grow. For the grateful man is not selfish. He knows himself as a member of society. He seeks for no personal benefits that are hurtful to others. He does not believe he is helped by what destroys the intelligence and character of his neighbor. This is to him God's world and all men are the children of God. Gratitude is possible to him because he has an ideal for himself and for his nation. When he came into the church he had a definite plan for his life. He determined to get rid of all habits that hindered the free exercise of his intelligence and will. He had an ideal for his church. He expected to see it a mighty force for righteousness. There was an ideal for the town. Clean streets, healthful conditions for the poorest, a school system that would meet every demand for training, and a public sentiment that would tolerate no injustice. There were like hopes for the nation. And the grateful man takes hold of the concrete situation. He sees what may be done for the improvement of conditions and he does it. He dreams only of what a man of sense may hope to realize.

Scripture Num. 15:13-16, 29-31	Christian Endeavor	Topic for Nov. 24
	Home Mission Work Among Immigrants	

The stock argument of men who refuse to have part in the work of foreign missions is the need of missionary labors at home. Whatever we think of such reasoning, we must admit the fact of the need of missionaries in our home land, especially in those states where large numbers of newcomers in our land have found haven.

The necessity for home missionary work among the immigrants is made by their numbers. They are so many that ordinary church activities and methods of work will not meet the situation. More than a million immigrants a year are coming to our country. That number is beyond our comprehension. Imagine an army of nearly 20,000 a week marching in upon an unprotected country. At the head come the motley and strange-looking migrants—largely refugee Jews—from the far Russian Empire and the regions of Hungary and Roumania. At the daily rate of 2,800 it would take this indescribable assortment more than 166 days to pass in single file. Then the Italians would consume about eighty days more. For over eight months you would have watched so large a proportion of illiteracy, incompetency and insensibility to American ideals, that you would be tempted to despair of the Republic. Nor would you lose the sense of nightmaric

Royal L. Handley

when the English and Irish were consuming forty-two days in passing, for the "green" of the Emerald Isle is vivid at Ellis Island, and the best class of the English stay at home. The flax-haired and open-faced Scandinavians would lighten the picture, but with the equally sturdy Germans they would get by in only a month and four days.

There is need for home missionaries, too, because of the character of the men who journey from the fatherlands. One quarter of those who came in 1905 could neither read nor write. One-half of them were unskilled laborers. One-fourth of them were classified as without occupation.

Not only are these people poor and ignorant, but many are vicious. Some were without religions at home. Some were disgusted with religion and the church as they found it in their own land. Some have forgotten their former piety in a new land. Many, however, are true to the church and their religious beliefs and help to establish and maintain churches for their own people in America. But most of those who find themselves in new territory and under new conditions need

the interest and help of American churches in enthusiastic missionary work.

Daily Readings.

Monday—The ends of the earth (Psa. 22:27-31). Tuesday—Exalting Christ (Psa. 45:1-17). Wednesday—Exalting the church (Psa. 48:1-14). Thursday—Pure living (Psa. 51:1-19). Friday—Dependence of God (Psa. 67:1-7). Saturday—Earnest supplication (Psa. 86:1-9). Sunday, November 24, 1907—Home missionaries: The progress of the work among the immigrants (Num. 15:13-16, 29-31).

A THEOLOGY.

Thomas Curtis Clark.

The God who from primeval gloom  
Brought forth the starry skies,  
Who bade chaotic discords yield  
To deathless harmonies,  
From death did my poor spirit raise,  
And gave my heart a song of praise.  
  
He who of dust formed nations vast  
And gives to each a soul,  
Who leads them by unerring hand,  
Each to its destined goal,  
Doth unto me grant life and light  
And guides in ways of truth and right.  
Saint Louis.

"It is easy to find reason why other folks should be patient."—George Eliot.

## CHILDREN'S DAY FOR HOME MISSIONS.

### For the Child's Sake.

We learn more by doing than by being told. The child must practice what he has learned. In the public schools he is learning patriotism. In the Bible school he is learning Christianity. Helping in the exercise of "Christian Patriotism" and making an offering for home missions would strengthen both his Christianity and his patriotism and help him to hold the two in right relation in his heart.

Do you think you are showing kindness to the child or older member of your school by not asking him to observe children's Day for Home Missions? On the contrary you are robbing them of a precious privilege and a glorious opportunity. They need to have fellowship in this blessed service. Their offerings may be so small as to count for little in the advancement of the cause, but they will count mightily in their own growth in grace. The preaching of the Gospel through state and general home missions is of such vast importance and of such divine obligation that any soul will be enriched by devoting his last penny to it.

We are celebrating the centennial of a heroic missionary enterprise. Its spirit should lead us to heroic unanimity for Christ and America.

W. R. WARREN,  
Centennial Secretary.

### A LAUGH IN CHURCH.

She sat on the sliding cushion,  
The dear, wee woman of four;  
Her feet, in their shiny slippers,  
Hung dangling over the floor.  
She meant to be good; she had promised,  
And so, with her big, brown eyes,  
She stared at the meetinghouse win-  
dows  
And counted the crawling flies.

She looked far up at the preacher,  
But she thought of the honey bees  
Droning away at the blossoms  
That whitened the cherry trees.  
She thought of a broken basket,  
Where curled in a dusky heap,  
Four sleek, round puppies, with fringy  
ears  
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,  
Such queer little hearts to beat,  
Such swift, round tongues to kiss,  
Such sprawling, cushiony feet;  
She could feel in her clasping fingers  
The touch of the satiny skin,  
And a cold, wet nose exploring  
The dimples under her chin.

Then a sudden ripple of laughter  
Ran over the parted lips  
So quick that she could not catch it  
With her rosy finger-tips.  
The people whispered, "Bless the child,"  
As each one waked from a nap,  
But the dear, wee woman hid her face  
For shame in her mother's lap.

"Beautiful faces are those that wear—  
It matters not if dark or fair—  
Whole-souled honesty printed there."

"Beautiful lives are those that bless,  
Silent rivers of happiness,  
Whose hidden fountains but few may  
guess."

"A dog's love is the most honest and unselfish love in the world."  
"Are you leading up to a proposal, William?"—"Answers."

A London charwoman remarked as she looked at the advertisements of "As You Like It." "Well, they do give queer names to plays nowadays."

### Ahead of the Game.

"His wife writes from a summer resort that she has seen the great sea serpent."

"That's nothing. Ever since she and her mother left he has been seeing twenty snakes to their one!"

### Heard in the Bookshop.

"The people will never find time to read all the new books."

"They don't have to. All we want of 'em is to buy 'em—and that's just what they'll do—if the covers are attractive."

### Why She Scorns Him.

"The curls intertwined in this locket," said the sentimental girl, "were put there several centuries ago by two of my noble ancestors."

"Ah, I see," put in the cheerful idiot, "it's a sort of hairloom."—Kansas City Times.

### Of Course.

"Miss Jimpson," said Mr. Stayer, in trembling tones, "will—will you marry me? Dare I hope—"

"Mr. Stayer," answered the lady, "do you suppose I'd have let you keep coming around here three times a week and boring me half to death as you have for the last three months if I hadn't intended to marry you?"—Cleveland Leader.

### The Way We Ask.

Iowa Christian Endeavor says that the way some people apply for work in the Lord's vineyard is illustrated by a little girl's composition in school. She was asked by her teacher to write a letter in reply to an advertisement for a milliner, requesting the position, and her letter was as follows:

"Dear Milliner:

"I see by the paper that you want help. I just hate to trim hats. Can't you get somebody else?"

"Yours truly,

"Dorothy."

### Lost His Courage.

"Say," roared the irate citizen, as he bounced into the office of the village weekly, "where's the editor?"

"Want to see his personally?" queried the office boy.

"Of course I do," answered the caller. "I'm going to thrash him with an inch of his life."

"Oh, all right," answered the boy. "Just take a seat, please. There are three others ahead of you. If you watch you'll see 'em come through the window, one by one. When the third comes down you can go up."

But the visitor decided to postpone his trip.

### The "Professors."

A bandmaster tells of an incident that occurred during a country festival in the Southwest. The advent of the fa-

## Let's Cheer Up

mous band had been awaited with intense interest by the natives, and when the musicians arrived they were quickly surrounded by a surging crowd which hemmed them in so that it was difficult for them to proceed with their concert.

The bandmaster appealed to one of the "committee" to keep the crowd away, saying that unless his men had more room they could not play. The committeeman shook the musician's hand warmly; then, turning to the assembled multitude, he bawled out:

"Say! You'uns step back and give the purfesser's purfessers a chanct to play!"

### TWAIN WAS NOT SICK.

On the return trip to the United States from London on the Minnetonka some one told Mark Twain, on a rough, windy morning, that he looked seasick. "I'm not seasick," said the humorist. "You look it," the other persisted. Then Mark Twain laughed his short, gruff laugh and told a story. He began by saying that it never paid, either in jest or earnest, to tell people that they did not look well. He said, "There was a practical joker in a certain New York office. This young man put up a practical joke on the bookkeeper, a quiet, steady, serious chap. The joke was for every one to tell the bookkeeper that he looked very, very bad, indeed. It was wondered what effect this would have.

"It was a hot August morning when the joke began. The office boy started it. 'Ain't you well, Mr. Quill?' he said. 'Yes; of course. Why?' Quill asked. 'Why, ye look so pale,' said the boy. 'I feel all right,' said Quill, calmly, and he put on his seersucker office coat and set to work. But when the shipping clerk told him he looked ill, Quill frowned and said he had had a bad night—that was all. When the cashier asked him what made him such a queer color he said his heart felt strange. 'So, for an hour or two, Quill was tormented with anxious inquiries, full of gloomy forebodings, about his health.

"Finally, with an impatient, worried gesture, he threw down his pen and hastened to the office of the chief. He was gone perhaps five minutes. Then he came back again in the chief's company. 'Men,' said the chief, raising his hand to command the attention of all, 'as Mr. Quill is not well I have granted him a ten days' leave of absence. Please arrange to divide his work equally among yourselves till his return.'"

### PLEASANT SUMMER Right Food the Cause.

A Wis. woman says:

"I was run down and weak, troubled with nervousness and headache for the last six years. The least excitement would make me nervous and cause severe headache.

"This summer I have been eating Grape-Nuts regularly and feel better than for the six years past.

"I am not troubled with headache and nervousness, and weigh more than I ever have before in my life. I gained 5 lbs. in one week."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs.

"There's a Reason."



# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. H. Oldham has accepted a call to Selbring, Ohio.

F. W. Emerson has begun his work as the new minister in Freeport, Ill.

C. H. Bass will go from Findlay, Ohio, to Huntington, W. Va., as pastor.

B. A. Wilson is the new pastor of the Highland Avenue Church, Cleveland, O.

W. J. Lockhart is in a meeting at Centerville, Iowa, helping Sherman Hill, the pastor.

Guy Hoover of Chicago preached at the Bellevue church, Pittsburg, Pa., last Sunday.

Percy M. Kendall has resigned as assistant pastor of the Central Church, Des Moines, Iowa.

M. M. Davis was unable to occupy his pulpit in Dallas, Tex., on Nov. 3 on account of sickness.

The Jefferson Street church, Buffalo, N. Y., is looking forward to a mortgage burning service in January.

L. J. Marshall is preaching in a meeting in the First Church, Kansas City, Mo., where W. F. Richardson is minister.

R. E. Rosenstein, pastor in Edmond, Okla., is the new editor of the state paper, succeeding H. S. Gilliam in that office.

Our congregation in Wauseon, Ohio, has a handsome new building secured at a cost of \$23,000. Charles R. Oakley is pastor.

Judge Charles J. Schofield of Cathage, Ill., spoke at Keokuk, Iowa, in services Nov. 10, celebrating the tenth anniversary of the church.

H. J. Jenner has served the church in New Bedford, Ill., for one year. There is no current expense debt and the work is in good condition.

Edwin C. Boynton, who has been studying in the Divinity School of the University of Chicago, has accepted a call to Huntsville, Tex.

Edgar D. Jones, minister of the First church, Springfield, Ill., is preaching a strong series of Sunday evening sermons on the life of Christ.

D. C. Tremaine is helping Joseph Keevil and his church in Brooklyn, N. Y., in a meeting which follows a campaign of open air work during the summer.

L. L. Carpenter of Wabash, Ind., will officiate at the opening and dedication of the new house of worship at Knoxville, Tenn., on Lord's day, November 24, 1907.

W. R. Dale, superintendent of our Sunday school in Sumner, Ill., is president of a new temperance organization in his county called the Youths' Temperance Alliance.

Myron Settle, state superintendent of Kansas, will hold an institute in Atchison beginning Nov. 20th. This Sunday school has a teacher training class of one hundred.

The church at Hamburg, Iowa, just closed a successful revival. The pastor had the assistance of Charles E. McVay as singer. Bro. McVay is now singing at Armington, Ill.

Clement Few is superintendent of an up-to-date Sunday school in Paris, Tex., which will observe Nov. 24 as Children's day for Home Missions. The school joins in the organized class movement.

A forcible sermon preached recently by W. H. Bagby of Missoula, Mont., on "The Psychological Moment" was given much space in the local papers. The sermon discussed the timeliness of the beginnings of Christianity.

The church in Salida, Colo., has lost one of its promising young men, Arthur Cope, whose death followed injury in a football game. W. B. Crewdson, pastor of the church, preached a funeral sermon before a large number of friends.

E. A. Gilliland and his church in East St. Louis, Ill., have L. D. Sprague with them in a promising meeting. The evangelist regards Bro. Gilliland's work in that city as of a strong character. Bro. Sprague will sing next in Van Alstyne, Tex.

C. G. Cantrell and E. E. Nelms have held meetings together in central Illinois. The former is now preaching in a meeting in Waggoner, Ill., and Bro. Nelms is singing in revival services in Joliet, Ill. They desire to hold meetings in the south and southwest.

Frederick F. Grim has ended his temporary pastorate in Texico, N. M., to undertake his labors as corresponding secretary of the state missionary society. The Texico church was increased in membership by twenty-nine additions while Bro. Grim was preaching for the congregation.

J. Will Walters will have the help of A. P. Cobb and Miss Pearl Critchfield in revival services to begin Dec. 1. Bro. Walter's church in Niantic, Ill., gave more than its apportionment of \$75 for state missions. One member will join in the support of the field secretary of Eureka College.

The new church building in Keensburg, Ill., costing \$5,000, was dedicated Nov. 3 by State Secretary J. Fred Jones. More than enough money was given to complete payment on the building. Last Sunday Bro. Jones was called to Redmon, Ill., to perform a similar service for the brethren.

S. J. Vance, of Delta, Colo., has the opportunity of holding two meetings next year and is anxious to make early dates for them to allow full time for preparation. By lectures on "What Ails the Church?" "Churchanity Vs. Christianity" and other subjects he raises the salary for himself and singer.

The church in Burlington, Ind., was organized in 1843. It is now erecting its third building. When completed the new structure will cost \$10,000. Increasing audiences under the leadership of J. Thomas W. Luckey demand the improvement in facilities for work. The church gave \$21 for state missions.

Jasper S. Hughes has moved to Chicago, Ill., and holds himself in readiness to fill engagements for preaching and meetings. Some time will be given by him to delivering his lectures on "John, Seer, of Patmos," and other subjects. His address is 6138 Lexington avenue.

William Ross Lloyd has started a meeting in Ft. Smith, Ark. The prospect is bright for a helpful meeting. E. T. Edmunds has accomplished excellent results on this field. The church has a present membership of five hundred. The future address of the evangelist will be 419 W. 6th street, Lexington, Ky.

Special anniversary services were held Nov. 3 in the Marshall Street Church, Richmond, Va., in celebration of the beginning of the sixth year in the pastorate of B. H. Melton. This followed a reception given the previous Friday evening in the parlors of the church. The church has more than doubled in the five years and faces its work with much to encourage both pastor and people.

Our church in Salina, Kans., is advancing with encouraging conditions in every department. A teachers' training class has been organized in the Sunday School with a membership of sixty. The young men's class, taught by the pastor, David H. Shields, is in a lively contest with similar classes in Manhattan, Kans., and Lawrence, Kans. The church has engaged H. E. Wilhite for a meeting next year in October.

The annual meeting, a notable event in the life of the Central Church, Peoria, Ill., was held Nov. 8. Three hundred persons enjoyed the supper given by the church for members and their families. The reports of every organization showed gain in membership and in the amount of money given. The total amount of funds raised by the church was more than \$6,000. Of this sum \$596 was for missions. The year brought 156 new members to the church, a net gain in number of 112, of whom 67 united upon confession of faith. Evidence of the esteem in which the pastor, H. F. Burns, is held by his people is seen in a decision to increase his salary when there had been no suggestion by him of such action. Bro. Burns delivered two addresses Nov. 6 in Eureka, Ill. One was made before the Men's Club on "The Relation of Christians to the Work of the Church"; the other to students of the college on "Enthusiasm in the Ministry."

## HEART RIGHT It Makes a Great Difference.

"About two years ago I became alarmed because my husband had attacks from fainting spells caused by weak heart, from drinking coffee.

At first he did not like Postum, I had not then learned to boil it long as directions say, to get the rich flavor and brown color.

"After it was made right, he liked it, and now for more than a year he has not been troubled with his heart—in fact, his general health is better than for years. Name given by Postum Co., Battle Creek, Mich. Read, 'The Road to Wellville,' in pkgs. 'There's a Reason.'

## Among the Disciples of Chicago

Two persons united with the Jackson Boulevard Church last Sunday. There were 370 in the Sunday school and audiences filled the auditorium. Parker Stockdale is the minister.

George A. Campbell received three additions to the membership of the Austin congregation this week. The pastor teaches a class of young people which has a present enrollment of fifty and is working hard to enlarge the number to one hundred. A teachers' meeting is a new enterprise in the Sunday school under the new superintendent, George Walker.

In special services of unusual interest the Monroe Street Church enjoyed a triple celebration last Sunday. The occasion was the sixth anniversary of the dedication of the church house, the ninth

maintained for enjoyment of the social hour about the tables.

The association will meet next Monday at 10:30 a. m. in the breakfast room of the Grand Pacific Hotel, corner Jackson boulevard and Clark street. Edgar D. Jones, minister of the First Church, Bloomington, Ill., will make an address on "The Literary Work of the Minister." Dr. H. L. Willett is president of the association.

### NEW MINISTER AMONG US.

Dr. G. L. Allen and his wife have united with the Jackson Boulevard Church of this city, thus identifying themselves with the Disciples of Christ. Parker Stockdale, pastor of the church, makes the statement.

Our church is happy over the reception into its fellowship of Dr. Garrett Allen and Mrs. Allen. They united with us Sunday, November 3d.

I have known Brother Allen for many years. We graduated from the same college. He is a true Christian and worthy of all confidence. He is scholarly and a most excellent preacher. Mrs. Allen is a cultivated and charming lady. I trust that a warm welcome and a large field of usefulness await them in our brotherhood.

• • •

Garrett LeRoy Allen was born at Roanoke, Mo., Nov. 24th, 1875. He received his preliminary education in the high school and academy at Salisbury, Mo. He is a graduate of William Jewell College, the University of Rochester and Theological Seminary and afterwards pursued a post graduate course at Union Seminary and Harvard University, enabling him to obtain the degree of Ph. D.

He was dean of the Illinois College of English and Oratory for 3 years and during that time completed a course at the Illinois College of Law and received the degree of LL. B.

Mr. Allen has held pastorates in Gorham, N. Y., New York City, and Boston, and until recently supplied the Glenview Congregational church.

The Boston Transcript says of him: "Mr. Allen is a hard worker, a university and seminary graduate, gifted in the delivery of sermons, very tactful in pastoral work; in short a young man of remarkable brilliancy."

• • •

His wife, Hortense Alexandra Allen, was a Miss Harris, of Memphis, Tenn. She was born at Brownsville, Tenn., and was a friend and classmate of Governor Folk, of Missouri.

She graduated from Ward Seminary, Memphis, and became a teacher in the same institution. Later she pursued a law course at the University of Michigan.

Mrs. Allen was for some time a New York City Missionary, under the direction of Dr. R. G. Boville. The Brooklyn Eagle says of her: "Mrs. Allen is a very capable and charming young woman and an invaluable assistant to her husband in all his social, religious, and educational work."

### Dr. Allen's Statement.

Long I have been dissatisfied with myself, my fellow man, and my God. All because I have been arrayed in the majestic creeds of Christendom, walking

with unswerving exactness, the fine boundary line between a dead past and a future unexplored.

Other men have written creeds and I have rehearsed them faithfully and well. But it has dawned upon me that I have a mind also, with which I purpose to explore jungles hitherto unknown.

With me personal beliefs have taken the place of creeds and these are as numerous as minds. Take from me the creed Christless, which attempts to bury Jesus, and give me the creedless Christ.

After a thorough investigation, under the direction of Bro. Stockdale, to whom I am profoundly indebted, I have arrived at the conclusion that while all the churches are doing a great work that I love the Christian church best and in its



Garrett Le Roy Allen, Chicago, Ill.



Mrs. G. L. Allen, Chicago, Ill.

anniversary of the pastorate of Charles Clayton Morrison, and the reopening of the redecorated and repaired church building. The work of this congregation proceeds with every reason for encouragement. The church is now in excellent condition.

### The Ministers' Meetings.

The meetings of the Christian Ministers' Association, which are held weekly on Monday mornings, are proving of unusual interest and drawing a good attendance of pastors of the city and church workers.

Meetings on the first Monday of each month will be held in our churches of the city. The first gathering of this character was in the First Church, Nov. 4th. The program consisted of addresses on Sunday school problems and enterprises. The speakers were Rev. Henry F. Cope, secretary of the Religious Education Association, and H. C. Pearce, superintendent of the Adult Department of the International Sunday School Association. Forty-five ministers and church workers were in attendance. Brief reports gave evidence of growing schools in our Chicago churches.

Following the meeting the ladies of the church served luncheon and all re-

fellowship and brotherhood I will be happier and can serve my Master most. In its ranks as I see it, there is freedom, toleration, no ruthless inquisitions as to fitness of membership save the applicant and his God, and free from the persecution and blind assassination of its ministry.

I realize that to give up preconceived notions and old views is a great sacrifice, but when burned on the altar of truth from the embers arises a new and better faith. There is no reason for me to deny God to-day because I misunderstood him yesterday. Truth from every source adds strength to my faith and splendor to my hope. Men may change, conditions of life may change, mercy and truth never.

### THE CHICAGO CHURCHES.

Ashland Avenue, corner 62d and Laflin, W. R. Moffett, pastor.

Armour Avenue (colored), 3859 Armour avenue, Rev. Cothran, pastor.

Austin, Pine and Ohio streets, George A. Campbell, minister.

Chicago Heights, 16 and Vincennes avenue, W. S. Lockhart, pastor.

Douglas Park, Turner avenue, near Ogden.

Englewood, 66th place and Stewart avenue, Charles G. Kindred, minister.

Evanston, corner Asbury avenue and Lee street, O. F. Jordan, pastor.

First, Grand Boulevard Hall, 47th and Grand boulevard, Herbert L. Willett, Ph. D., minister.

Garfield Boulevard, 55th and Aberdeen street.

Harvey, S. G. Buckner, pastor.

Hyde Park, 57th and Lexington avenue, Edward Scribner Ames, Ph. D., minister.

Irving Park, 43d and W. Cullen street, Irving Park, W. F. Rothenburger.

Jackson Boulevard, 1010 Jackson boulevard, Parker Stockdale, pastor.

Logan Square, Transfer Hall, Fullerton and California avenues, Clark W. Cummings, pastor.

Maywood, Fifth avenue and Madison street, Victor F. Johnson, minister.

Metropolitan, corner Oakley boulevard and Van Buren street, A. T. Campbell, minister.

Monroe street, Francisco avenue and Monroe street, Charles Clayton Morrison, minister.

Sheffield Avenue, Sheffield avenue and George street, William F. Shaw, minister.

West End, 42d and Congress streets.

West Pullman, Wallace avenue, near 119th street, Guy Hoover, minister.

Waukegan, Clayton and Utica streets, Royal L. Handley, minister.

#### H. T. MORRISON'S WORK IN NEW ZEALAND

Information reaches us of the dedication of a beautiful church house in Wellington, the capital city of New Zealand. The cost of the building is \$22,500, and is regarded by the papers of that city as being the finest auditorium in the city. It is by far the best property owned by the Disciples in Australasia.

The completion of this building makes another addition to a long list of similar achievements of Bro. H. T. Morrison's ministry. For many years it has been his choice to enter pioneer fields, or old fields in which we had discouraged churches, and lead them on to some substantial work. Many churches in the central west and the far west owe their first life or a new life to the admirable and often heroic service rendered by Bro. Morrison. His two years in Wellington have resulted not only in this new building, located in the most desirable part of the city, but in the awakening of the church to modern methods and higher conceptions of their possibilities. L. F. Stephens and wife, of this country, are following up the dedication of the church with a promising meeting. Bro. Morrison will leave soon to enter another field where it is hoped similar things may be done. His new address is Lismore, New South Wales, Australia.

#### WHY THE UNION MEETING AT MT. PLEASANT, IOWA.

Mt. Pleasant is a college town. Evangelically it is one of Iowa's impossible towns. A leading union evangelist said no meeting could be held there. All our own evangelists had failed. The Christian church was of little repute and of small standing among the churches of the state. It was rarely considered in

the state conventions, and the pastor of the Mt. Pleasant Christian Church was regarded as having an unenviable charge. L. A. Chapman, the present pastor, wrote me nearly a year ago and at my request honestly and fully described the difficulties of the situation. He said that the Christian church was despised in the town, treated as an outcast, and largely because of narrow, sectarian preaching of what is really the broadest plea on earth; that for years the evangelists had been unable to get a hearing and the additions had always been few. Brother Chapman promised to follow my instructions and, although many miles and, for over two months, the Atlantic intervened, we were in constant correspondence earnestly and prayerfully planning a campaign that should compel the attention of all the religious and educational forces of Mt. Pleasant. The Redpath Bureau Chautauqua tent was rented, the churches and community duly notified of the magnitude of the campaign. While the churches were not officially invited to come in, yet it was understood that the religious forces of the city would be permitted to unite if they so wished. The business men backed the meeting with a thousand dollars with the expectation of having to lose it. They were not called upon to pay a cent. On our arrival we called the ministers together and after ascertaining that all evangelistic effort, both church and union, for ten years had utterly failed, a request to make the present meeting a union meeting was tendered. The ministers unanimously declined on the grounds that they had on several occasions tried to attend the Christian church meetings and that they had been as often grossly insulted. They did not object to the preaching of the plea of the Christian church, but they did object to the roll call of the churches being made and a general consignment of them to the lower regions. I heartily agreed with them. We went to work with the noble little band of the Christian church to back us and in the fear of the Lord undertook a meeting on as big a scale as a union meeting. We found that the ministers were not disposed to be ugly and unchristian, but were rather earnestly desiring and praying for a general revival in their churches and the town. We learned that they were even praying for us that the Lord might show them that we were the proper persons to conduct such a campaign. I could most earnestly sympathize with these ministerial brethren in their unwillingness to enter a campaign that was being engineered solely by one church. Quite frequently pastors will take too much for granted, assuming that because they have taken the initiative that everybody else must necessarily follow suit. This was not so intended in Chapman's case. I had only recently gone through a campaign where a church forced its way against a union meeting town wide in its scope and then felt greatly hurt when the pastors of the town objected to our meeting. Another church whose pastor had led the ministers of town to believe that he was heartily in for a union meeting and when they met to decide on the man calmly informed them that he had secured the man, and because these outraged ministers, whose confidence he had betrayed, objected to such coercion, began to cry persecution and wanted his evangelist to adopt a strong doctrinal campaign against them in retaliation.

#### Your Loved Ones Protected

and an unequalled investment guaranteed to you. We are organized to give honest insurance and protection which is Perfect. We carry out every suggestion and every requirement resulting from the recent government investigation.

Send postal for full details.

THE  
**Northern Life Insurance**  
Company of Illinois  
512 First National Bank Bldg., CHICAGO, ILL.

#### Sunday-School and Church Entertainments



The articles are largely in the nature of Dialogues, Tableaux, Recitations, Concert Pieces, Motion Songs, and Short Dramas, all based upon or illustrating some biblical truths. Special care has been taken to make provision for such occasions as Christmas, New Year's, Easter, and Thanksgiving, so that no time or season is without a subject.

Paper binding, 30 cts.; boards, 50 cts.

The Christian Century Company  
358 Dearborn Street, Chicago, Ill.

THE NEW  
**Praise Hymnal**  
THE LATEST AND GREATEST CHURCH MUSIC BOOK  
Prices \$50 and \$70, per one hundred copies  
Returnable copies mailed for examination  
Fillmore Music House, 524 Elm St., Cincinnati, Ohio,  
or 41-43 Bible House, N. Y.

JUST PUBLISHED  
for any department of church work  
**HALLOWED HYMNS**  
NEW AND OLD  
By I. ALLEN SANKEY, son of IRA D. SANKEY  
256 PAGES ALL LARGE TYPE  
Over 100 New Songs. Responsive Readings  
\$55.00 per 100, not prepaid. 55c per copy by mail.  
Returnable samples mailed to "earnest inquirers."  
THE BIGLOW & MAIN CO., New York or Chicago

#### NOTICE

Minister desiring to enter business of an educational nature can secure permanent connection with liberal remuneration. Rare opportunity for keen, enthusiastic man. Call or write. University Research Extension, Auditorium Building, Chicago.

**WEDDING** INVITATIONS  
ANNOUNCEMENTS  
CALLING CARDS  
FINE STATIONERY  
Send for Samples.  
C. S. BELL CO. & CO., 200 Clark St., Chicago



**BOWDEN BELLS**  
CHURCH AND SCHOOL  
FREE CATALOGUE  
AMERICAN BELL & FOUNDRY CO. NORTHBORO, MASS.

#### BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Northboro, O.



**OLIVER OTHER BELLS**  
SWITCH, MORE DURABLE, LOWER PRICE  
OUR FREE CATALOGUE  
TELLS WHY  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BEST HYMN BOOK No. 4 IS JUST OFF THE PRESS.  
Compiled with the advice and suggestion of a large number of successful Evangelists. Contains new favorites from other books, many pieces absolutely new, and the essential "Old standard" pieces. 10c, 15c and 25c.  
THE EVANGELICAL PUB. CO. CHICAGO.



Such methods are not worthy of a great brotherhood like ours.

With these experiences vividly in view I resolved that the Mt. Pleasant meeting should be strictly on the square. With L. A. Chapman and his splendid body of workers in full sympathy we went to work resolved on lifting our church from the ignominy that had blighted her for so many years. We preached the full gospel and our labors were speedily blessed with large numbers of additions. My singer and private secretary, Robert Matthews, soon gathered a choir of nearly two hundred voices. Our audiences, small at first, grew very rapidly. The ministers attended in a body. Their attitude, while diffident, was not defiant. They waived whatever objections they may have had to the doctrines preached and soon found themselves in sympathy with the spiritual power which became contagious throughout the entire county. Churches throughout the county were reporting additions and increase of revival inspiration resulting from our meetings in the tent. We adopted the card system from the first. All the converts were instructed that to be complete Christians they must not only make a public profession of faith in Jesus, but must be baptized and join the church. No sermon on the action of baptism was preached, but all the Scriptures on baptism were frequently read and I often reminded the audience where I stood on that much mooted subject. Perhaps to the disappointment of a few intensely doctrinal preachers who attended the meetings I did not dogmatize on the subject of baptism. I have had meetings where baptism was the main issue, but not this one.

The meetings continued over four weeks under the auspices of the Christian church. All the ministers in town attended the meetings every night and when the meetings were announced to close, there having been about 250 additions, they met and asked that the meetings be continued over Sunday as out and out union meetings, they desiring to put themselves on record as having overcome their prejudices to a Christian church meeting. The immediate results of the meeting were 350 converts, over 200 of whom will be immersed, 100 will unite with the Christian church, the next largest number, seventy-six, will go to the Methodist church, the Methodists being the strongest religious body in the town. Had the Christian church conducted the meetings on its usual plan of putting up a fight there could have been no meeting at all. Among the hundred converts to the Christian church are many of the leading people of town, who before had professed no preference for that church. It was a happy sight, on the last night of the meeting, to see all the preachers of the community gathered about the platform congratulating the pastor, L. A. Chapman, on having assumed the initiative in making such a meeting possible. The Christian church, which was considered the least significant church in town, now ranks second only to the Methodists, whose great college gives it large prestige. While, personally, I would not recommend all our meetings to be conducted on this plan yet I expect to hold quite a number of this character. It is high time for many of our churches to quit "playing dog in the manger" and to come out and let other churches share in the provender.

This is a phase of federation that many churches, down at the heel, might do well to ponder. We are at present in a different kind of meeting altogether. Detroit is the most conservative town in America and the church necessarily reflects this conservatism. Ordinary evangelistic methods would only excite ridicule here and holding a meeting in Detroit, in a single church means little more than preaching the sermon and extending an appeal much as is done on Sunday nights in the regular pastorate. There is no Sunday school to draw from and the field is so well gleaned that we have to make all the material we get. Brother Tannar and his band of workers are a noble host and we are looking for a great victory here. Our next meeting will be at Greencastle, Ind., with Bro. C. W. Cauble, beginning Nov. 24. Herbert Yeuell.

Detroit, Mich.

#### DANIEL R. LUCAS.

#### Resolutions of the Faculty of Drake University.

Whereas, The Master has called to his reward Daniel R. Lucas, be it resolved by the faculty of Drake University that in the ending of the earthly career of this man Drake University loses one of her staunchest friends; a friend who had faith to assist in planning broadly for this institution when there seemed little of promise in the enterprise; a friend whose foresight and wisdom suggested Des Moines as the location for the proposed school; a friend whose name is linked with the names of Drake and Carpenter as one of the founders; a friend whose services in the early and trying years of the school's history were invaluable.

Resolved, That we recall with delight his last visit to us in June, 1906, upon the occasion of the celebration of the twenty-fifth anniversary of the university's founding, and are grateful that in his contributions to the programs of the celebration he gave us in tangible form authentic history of extreme value, until that time unwritten, covering the founding and early years of the school.

Resolved, That Daniel R. Lucas was a friend not only of this institution, but of education in general, and of every movement for the uplift of the young manhood and young womanhood of the land; a force in the pulpit; an orator and writer of strength and power; a God-fearing man who openly fought evil in whatsoever form found; a man who ever gloried in his country's glory; a soldier who devoutly loved the "Old Flag" under which for years he served.

Resolved, That these resolutions be spread upon the minutes, that a copy be sent to the family, and that copies be furnished the press for publication.

Bruce E. Shepperd,  
Charles O. Denny,  
Mary A. Carpenter.

#### WORK AT HOT SPRINGS, ARKANSAS.

We are to begin an aggressive campaign at once for the funds for the erection of the new mission church. We need a good man who is adapted to raising money for a field secretary. The right man can find employment by writing us. The \$2,500.00 fire, the local agitation, and lack of co-operation of the part of brethren who have not grasped

the importance of this work, has made progress slow.

Let everyone rally without a month's delay and give us their co-operation, and the work will be done. We need forty \$100 pledges on Brother Z. A. Harris' proposition. We need hundreds of preachers to take a collection for us, and hundreds of brethren to send us their offering. Let everyone fall in line and we will soon get off the shelf.

Address all communications and remittances to Mrs. S. M. Howard, 311 Ouachita avenue, Hot Springs, Ark.

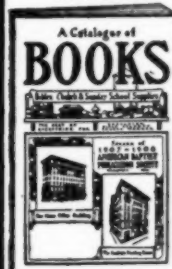
Respectfully,

T. N. Kincaid.

"Gratitude has a faithful memory and a fluent tongue."

## New Books

### Annual Catalogue



The Society is preparing its annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1907-1908. Special attention is being given to the book department. For lovers of good books who wish a carefully classified and suggestive list it will be unsurpassed. All whose names are on the Society's mailing lists will receive a copy. Others may secure one free by sending a post-card.

#### LATE ISSUES

Beautiful Joe. New and enlarged edition. By MARSHALL SAUNDERS.

Price, 91.35.

The Formation of the New Testament. By GEORGE HOOPER FERRIS, D. D. 16mo. Price, 90 cents net, postpaid.

Christ and Buddha. By J. N. CUSHING, D. D. With an introduction by HENRY M. KING, D. D. 16mo. Price, 60 cents net, postpaid.

That Blessed Hope. By DAVID HEAGLE, D.D., Ph.D. Price, 75 cents net, postpaid.

Christian Agnosticism. By Prof. E. H. JOHNSON, D. D. Price, probably \$1.00.

Gail Weston. By Mrs. S. R. GRAHAM CLARK. 12mo. Illustrated. Price, \$1.25.

The Morning Hour of American Baptist Missions. By A. L. VAIL, D. D. 12mo. Price, probably \$1.25.

The Fruit of the Desert. By EVERETT T. TOMLINSON. Illustrated. 12mo. Price, \$1.35.

### AMERICAN BAPTIST PUBLICATION SOCIETY

CHICAGO HOUSE  
177 Wabash Ave., Chicago, Ill.

## ? Do You Know Our History?

The Latest Book on  
The Subject is

### The Rise of the Current Reformation

By Prof. Hiram Van Kirk, Ph. D., Dean of  
Berkeley Bible Seminary, Berkeley, Cal.

Price \$1.00, postage 10 cents.

Order Now of

The Christian Century Co.

358 Dearborn St.

CHICAGO

## From Our Growing Churches

### TELEGRAMS

Shelby, O., Nov. 11.—Greatest day in history of church. Meeting fourteen days, house crowded at every service. Overflow meeting down stairs. People turned away. Miss Una Dell Berry splendid leader and soloist. Great chorus and orchestra. C. C. Wilson, pastor, is wonderful worker. Fifty-six additions, all adults but four. Mostly heads of families. Scarlet fever quarantine on town just raised. Continue.—T. Alfred Fleming, Evangelist.

Atlanta, Ga., Nov. 11.—Two thousand in service to-night. Hundreds turned away, 205 added, more than one-fourth grown men, many heads of families. Interest broadening. The Lord giveth the increase.—Wilson, Pendleton and Lint.

Lincoln, Nebr., Nov. 10.—Brother Scoville great soul winning records have all been surpassed in his meetings conducted with the Christian churches here. 128 accessions to-day, one hundred to-night, 293 this week, 1,395 up to date. Close with reception to-morrow night. Interest of greatest possible height. To-night's service simply indescribable. Meeting should continue indefinitely. Deepest regrets that evangelist must leave.—H. H. Harmon, Z. O. Doward, H. O. Pritchard, H. G. Wilkinson, Ministers.

### CALIFORNIA

San Francisco.—There were two additions by confession and one by statement at the West Side Church, Nov. 3.—Robert Lord Cave, pastor.

### COLORADO

Grand Junction.—Two persons united with the church by letter Nov. 3, and three the week before. One was baptized who had previously made the confession. J. H. McCartney, pastor.

### ILLINOIS

New Bedford.—F. H. Cappa and wife of Louisville, Ky., as leader of song and accompanist assisted the writer in a four weeks' meeting which closed Oct. 20. There were 15 baptisms and 4 accessions otherwise. There has been one addition since.—H. H. Jenner, minister.

Lawrenceville.—A four weeks' revival meeting with the Latona church in Jasper county ended Nov. 1 with 13 confessions and 2 added otherwise. On Nov. 3 I began services in the old Pleasant Ridge church, six miles north of Lawrenceville. This is my old home church and we are hoping for good results.—T. L. Read.

### KANSAS

Kansas City.—There were four additions to the North Side Church last Sunday.—James S. Myers.

Olathe.—Great meeting in progress here with J. S. Clements, minister of the church preaching some strong sermons each night. Sunday night the building was packed to overflowing and last night the church was crowded, notwithstanding a revival in progress in another church. Ten days have brought fifteen additions. Bro. Clements is an able preacher and his sermons are replete with food for thought. Prof. J. Y. B. Wood, of St. Louis, gospel singer and chalk talker, is in the meeting and he is a capable young man. As a chorus leader he is a success from the start and had organized a large choir. As a soloist he is good and his pictures drawn each

night are attracting people to the church. He has open dates.

### KENTUCKY

Latonia.—H. W. Elliott recently held a short but most helpful meeting here with 14 additions to the congregation, 8 of them by confession. The meeting was ended suddenly by the burning of a house on Bro. Elliott's farm. Our people were delighted with his strong scriptural sermons.—H. C. Runyan.

### MISSOURI

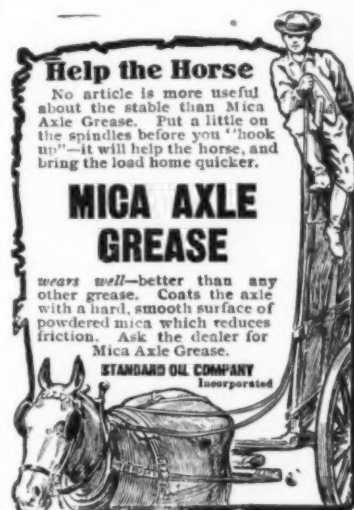
Frankford.—Last Lord's day we ended a short meeting in which 14 persons united with the church, 7 by primary obedience. E. M. Richmond of St. Louis assisted, doing most of the preaching. He is a strong man. Our Sunday school attendance is now over 100 with collections of over \$4.00. Everything is on the up-grade. The church was never so harmonious. In eight months we have given \$150 to missions. I shall begin a meeting in the Haw Creek church, auxiliary to this church, Nov. 10.—Talmage Defrees, pastor.

### NEBRASKA

Fremont.—Our work is looking up. There was one addition last Sunday. The prayer meeting is growing nicely. Bro. J. H. McClure lives here. He is superin-

tendent of our Bible school and a good one.—I. H. Fuller.

Cozad.—We closed a meeting Sunday, Nov. 3, with 45 additions. Nearly all were adults, many heads of families who had long withstood appeals of the gospel. Evangelist H. Gordan Bennett did the



**Help the Horse**  
No article is more useful about the stable than Mica Axle Grease. Put a little on the spindles before you "hook up"—it will help the horse, and bring the load home quicker.

**MICA AXLE GREASE**  
wears well—better than any other grease. Coats the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.

**STANDARD OIL COMPANY**  
Incorporated



**CO-EDUCATIONAL NON-SECTARIAN**

**DRAKE UNIVERSITY**  
Des Moines Iowa.

**UNEXCELLED FOR LOCATION AND ENVIRONMENT**

**COLLEGES AND SCHOOLS**—Liberal Arts, Bible, Law, Medical, Music, Normal.

**SPECIAL DEPARTMENTS**—School of Education, Preparatory, Commercial, Shorthand, Oratory and Physical Culture, Primary Training, Kindergarten Training, Music Supervisors' Training, Correspondence, and Summer Schools.

1,534 students last year. A large increase in attendance this year. Eight well equipped University buildings. More than one hundred trained teachers in the faculty. Library facilities unequalled elsewhere in Iowa.

Expenses are low—so low that no ambitious young man or young woman would find it impossible to attend school here. Many earn part or all of their expenses. Students can enter at any time.

SEND FOR CATALOGUE OF DEPARTMENT IN WHICH YOU ARE INTERESTED



## THE CHURCH OF CHRIST B. a Layman

SEVENTH EDITION SINCE JUNE 1905

Gives a history of Pardon, the evidence of Pardon and the Church as an Organization. Recommended by all who read it as the most Scriptural Discussion of Church Fellowship and Communion. "NO OTHER BOOK COVERS THE SAME GROUND."

Funk & Wagnalls Company, Publishers, New York and London, Cloth Binding, Price \$1.00 Postpaid. Write J. A. Joyce, Selling Agent, 209 Bissell Block, Pittsburg, for special rates to Preachers and Churches.

For sale by the Christian Century Co., 358 Dearborn St., Chicago.



## Individual Communion Service

Made of several materials and in many designs. Send for full particulars and catalogue No. 2. Give the number of communicants, and name of church.

"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. K. Wilson, D. D.

GEO. H. SPRINGER, Manager, 256-258 Washington St., BOSTON, MASS.

## Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

## Glenn's Sulphur Soap

Sold by all druggists.

Hill's Hair and Whisker Dye  
Black or Brown, 50c.



### BOOK OF PRAYERS

Complete Manual of several hundred model, devout, suggestive Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Sentence Prayers. Fkt. size, 128 pgs. Cloth 25c. Morocco 35c. postpaid; stamps taken; Agents Wanted. GEORGE W. NOBLE, Lakeside Bldg, Chicago

### Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century.

**FOR SALE**—Eighty-four black walnut, circular, richly paneled pews for sale. Hair upholstered; seating capacity 800. Extraordinary bargain. Address City Pastor.

Is your church interested in a church organ? It will pay you to get our figures before purchasing. Address us. X, care of The Christian Century.

We handle everything in church supplies, and our prices are right. Let us send you figures on some of the things you need. The Christian Century, Dept. 2.

Why not let us send you our furniture catalogue? We can sell you goods at a saving of 33 1-3 per cent. Address The Christian Century, Dept. D. R.

Our catalogue is sent free. We can save you money on any merchandise you may want to buy. Albaugh Bros., Dover & Co., Marshall Blvd., Chicago.

**WANTED**—First mortgage loans. Notes in sums of \$300 and \$400 on security worth \$800 and \$1,000, due one and two years. 6 per cent interest. Abstract to date. Trust company trustee. Address Y. Christian Century.

Is your church thinking of adopting the Individual Communion Service? If so you will make no mistake by writing for our price-list and comparing our goods and prices with others. What you want is the best goods for the least money, and we are in a position to sell them to you. Better write us to-day and get our literature before the next board meeting. Address "Communion," care The Christian Century.

**WANTED**—A few good men or women to assist in educational work of great importance. Only well-educated persons of established integrity need apply. Can use from two to five such persons in each State. Good salary with expenses paid to right parties. This work requires wide-awake, energetic representatives. For full particulars write to "Enquirer," Box 468, Richmond, Ky., enclosing stamp and references.

preaching. House. overcrowded and many turned away. I am now in a meeting at Platte Valley with F. S. White of Lexington. The prospects are favorable for a good meeting.—L. S. Harrington, pastor.

### OKLAHOMA

Alva.—Our meeting is eight days old with 15 additions. There is a fine prospect for many more. Alva has a good church with a capable minister, E. A. Newby. I return to Illinois for my next meeting.—Sumner T. Martin.

### WASHINGTON

Olympia.—Our meeting came to a close here Nov. 3 with 39 additions to the First church, nearly all of them confessions. The church has workers as loyal as I have met anywhere and a splendid spirit prevailed throughout the meeting. The pastor, W. S. Crockett, is held in the highest esteem by all. As to his loyalty as a co-worker I can not speak too highly. The First Church is in an excellent location. The congregation is now in a position to do a successful and aggressive work. We shall begin Nov. 7 at the East Side Church, Olympia.—S. W. Jackson.

### DES MOINES, IOWA.

Des Moines ministers' meeting of Nov. 4th. We were greatly delighted with the presence as guests of Brethren Deloss Smith, R. Tibbs Mamey, Perry J. Rice, and J. A. Wilkinson. The reports from the churches were encouraging. Contests are on in the Sunday schools at Central and Grant Park. A meeting is under way at Park avenue. Additions—University—9 by letter. Central, 1 confession, 2 by letter. South Side, 2 confessions. 9th and Shaw, 3 confessions. The ministers of Des Moines are agitating the movement for the enforcement of the law relating to temperance in Iowa. Jno. McD. Horne, Sec.

### A MISSIONARY CHURCH.

1906-07 was a banner year in missions for the Denver, Ill., congregation, a one-half time village church of 150 members. The statement the first of October was as follows: State, \$13.61; Ministerial Relief, \$4.38; Education, \$12.00; Foreign Missions, \$94.62; Home, \$26.46; Benevolence, \$27.65; San Francisco, \$9.09; County, \$3.00; Church Extension, \$16.14; C. W. B. M., \$138.90; a total of \$345.85. The local expenses for the same time were about \$650.00, which is not a bad comparison. The C. W. B. M. auxiliary in this church was the banner one of the third district at the Jacksonville convention in Centennial offerings for the year. Miss Mattie H. Ramsey is Centennial secretary. The church will enter into special evangelistic services Dec. 1st, under the leadership of Spicer and Douthitt, of Texas.

B. H. Cleaver.

### LARNED CHURCH PROSPERING.

The church at Larned, Kans., has just closed one of the most successful years of its history. Since our new \$14,000 house was completed more than a year ago, we have been steadily climbing. Bro. H. A. Pearce, formerly of Mt. Vernon, Mo., has just completed a twelve month ministry with us, and in taking stock we are delighted with the following summary:

An even 100 additions to the church, the majority of whom were by primary

ONLY 10c  
**HYMNS OF HIS GRACE**  
BY P. P. BILHORN  
CONTAINS 243 GOSPEL SONGS  
PUBLISHED BY THE CHURCH OF THE LUTHERAN CHURCH

## BUILT TO BAKE STEEL RANGE \$23.75

\$23.75 buys this New Model 6-hole steel range with high-warming closet and reservoir. This Range is made of the highest grade blue polished cold-rolled steel; will not scale or discolor. Hand riveted and lined throughout with an extra heavy asbestos sheet strongly braced with angle iron. Warming Closet is of the latest pattern, finished Russia iron, handsomely nickel-trimmed. Grates are the Ransom Duplex, self-cleaning and suitable for either coal or wood. Ash-Pit is large, full length, high and wide, and is furnished with large heavy circular ribbed covers; centers are well braced. Top has extra large cooking surface, has operating damper near pipe collar. The nickel band on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish repairs. Write at once and get our new Catalog, describing a full line of cook stoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer. Write today for our big FREE Catalog.

**ALBAUGH - DOVER CO.**  
910-914 Marshall Blvd., CHICAGO, ILL.

## RECREATION

means "made new"

You get re-creation at

**French Lick**

and

**West Baden Springs**

The Waters are famed for healing.

There are hunting, fishing, horse-back riding, all natural sports and healthful amusements—golf, tennis, etc.—and the finest of Hotels, new and modern, with bath for every room; splendid table and service.

Get the Booklet and read about it.

B. E. TAYLOR,  
Gen'l Mgr.

FRANK J. REED,  
Gen'l Pass. Agent.

CHICAGO

## MONON ROUTE

**Illinois Central R.R.**

**EFFICIENTLY  
SERVES  
A VAST  
TERRITORY**

by through service to and from the following cities:

CHICAGO, ILL.  
OMAHA, NEB.  
COUNCIL BLUFFS, IOWA  
MINNEAPOLIS, MINN.  
ST. PAUL, MINN.  
PEORIA, ILL.  
EVANSVILLE, IND.  
ST. LOUIS, MO.

CINCINNATI, OHIO  
NEW ORLEANS, LA.  
MEMPHIS, TENN.  
HOT SPRINGS, ARK.  
LOUISVILLE, KY.  
NASHVILLE, TENN.  
ATLANTA, GA.  
JACKSONVILLE, FLA.

Through excursion sleeping car service between Chicago and between Cincinnati

**AND THE PACIFIC COAST.**  
Connections at above terminals for the  
**EAST, SOUTH, WEST, NORTH**

Fast and Handsomely Equipped Steam-Heated Trains—Dining Cars—Buffet-Library Cars—Sleeping Cars—Free Reclining Chair Cars.

Particulars of agents of the Illinois Central and connecting lines.

A. H. HANSON, Pass'r Traffic Mgr., CHICAGO.  
S. G. HATCH, Gen'l Pass'r Agent, CHICAGO.



obedience; the raising and expending of \$1,800 for ordinary local and missionary purposes; the organizing of what has proven to be a strong Christian Endeavor Society; the readjustment of Bible school plans in which the school has more than doubled; the thoroughly alive and active C. W. B. M. and Ladies' Aid societies, and every department showing a splendid and substantial growth.

The Bible school contest with the Lyons, Kans., school has been of great value to us. Last Sunday our attendance was 240, and the Sunday before was 250—the contest closes in December with a banquet.

A teacher-training class has just been organized with 26 members, and will doubtless nearly double that in a little while.

The mid-week prayer meetings have been unusually interesting and consequently largely attended, the pastor taking a varied program—the one proving most interesting was the lectures and quizzes on Paul's journeys.

J. C. Pontius.

#### DEDICATION AT COLFAX, ILL.

On Sunday, Nov. 3d, the handsome new church at Colfax, Ill., was dedicated by F. M. Rains. It was a great day for the congregation and for the pastor. N. H. Robertson, who has very earnestly watched the building go up. The church house is of pressed brick and has a basement with a nine-foot ceiling. There are fifteen rooms in the building including kitchen, dining room, social rooms, parlors, and class rooms. It is modern in every respect. Last winter the trustees bought choice lots in the central part of the town and the building operations began the first of April.

Including the lots the property cost \$19,000. The gift and memorial windows, four in number, are beautiful and the rich colors blend perfectly, giving a fine effect. The seating capacity is 500.

Bro. Rains preached on "The Kingdom of God" in the morning. At the close of his address he quickly raised more than enough money to pay all indebtedness. \$6,000 was required, and \$8,000 was easily secured. The members gave unselfishly because they love the cause and are willing to share their income with the Lord.

The Sunday school has had a splendid share in the new church operations. There is a remarkable school here. It is not a large school, the average attendance is 130; but the school is alive and enthusiastic. The average weekly collection from the school since June 1st has been \$23.50. During the past year the school has paid into the building fund \$1,000; has paid for all supplies and given \$65 for Children's Day. There have been 30 additions to the church from the Sunday school during the past year. The school's offering on dedication day was \$350. The superintendent, J. P. Arnold, seems to understand the Sunday school business and all help him. A revival meeting followed dedication and Bro. J. H. Stambaugh, of Lexington, Ky., is assisting Bro. Robertson in the meeting. The pastor and congregation are happy and enthusiastic in their new church home.

"I count life just a stuff  
To try the soul's strength on."

—Browning.

## CHRISTMAS IS COMING

Why not send us your order for Christmas books NOW. Then there will be no delay in filling your order.

CHRISTIAN CENTURY CO., 358 Dearborn St., Chicago, Ill.



### Reds and Blues Contest Buttons

**R**EDS AND BLUES Contest plans have proved wonderfully successful in Y. M. C. A. work and are proving more so in Sunday school work. By making use of our Reds and Blues plans you can easily double your school membership in a month or six weeks. You can break up irregular attendance in a very short time. You can raise large sums of money for your needs. You can secure church attendance, bringing of lesson helps, bringing of collection, coming on time. The Reds and Blues plans please because they set everybody at work heartily and enthusiastically and because each leaves the school in a healthy condition when the contest is ended.

Each Reds and Blues plan requires dividing the school into two sections—Reds and Blues and appointing captains, one or more, for each side, a social or other treat to be given at the close of the contest, when those on the winning side receive ice-cream and cake, and the losers crackers and cheese, or some other attraction to celebrate the close of the contest and the victory. Treat is to be paid for by the school. Complete instructions sent with each order.

Price, in lots of 10 or more (sent assorted, one-half each color),  
1½c each, postpaid; 60 or more, 1c each, postpaid.

THE CHRISTIAN CENTURY CO., Chicago.

## MORE NEW BOOKS

THE MARKS OF A MAN . . . . . Robert E. Speer

12mo, Cloth, \$1.00 net.

Mr. Speer knows how not only to paint the highest ideals of manhood, but what is more, and better he knows how to stimulate men to attempt to realize them.

THE SIMPLE THINGS OF THE CHRISTIAN LIFE . . . . . G. Campbell Morgan

16mo, Cloth, 50c. net.

As indicated by the title, the author here deals with the New Birth, Holiness, Growth, Work, Temptation. In that lucid and convincing style of which he is master, the author charms as he instructs and inspires.

THE SUPREME CONQUEST And Other Sermons Preached in America . . . . . W. L. Watkinson

12mo, \$1.00 net.

To the list of great preachers who have made the British pulpit famous, the name of William L. Watkinson has long since been added.

THE HIGHER MINISTRY OF THE LATER ENGLISH POETS . . . . . Frank W. Gunsaulus

Illustrated, Cloth, \$1.25 net.

Treats of Wordsworth, Shelley, Coleridge, Arnold, Tennyson, Browning and others. From many points of view these studies are considered the finest work that Dr. Gunsaulus has produced.

THE SECOND COMING OF CHRIST . . . . . Len G. Broughton

16mo, Cloth, 50c. net.

Dr. Broughton brings within the grasp of the average mind a full array of Scripture facts concerning the coming of our Lord. A reading cannot fail to strengthen one's vision and to afford a keener realization of prophetic truth.

THE DAILY ALTAR . . . . . J. H. Jowett

Cloth, 25c. net; Leather, 35c. net.

A companion to the popular "Yet Another Day," giving a very brief prayer for each day in the year.

A TYPICAL MISSION IN CHINA . . . . . W. E. Soothill

12mo, Cloth, \$1.50 net.

The author's work, covering nearly a quarter of a century, has been rewarded by nearly ten thousand converts. The volume is comprehensive, bright, informing and at times most humorous.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES . . . . .

New Edition. Illustrated. 8vo, Cloth, \$1.50.

An Autobiography, edited by his brother. New and complete edition brought down to the close of life. To this edition Dr. Arthur T. Pierson has added an appreciation.

THE INDUSTRIAL CONFLICT . . . . . Samuel G. Smith

12mo, Cloth, \$1.00 net.

Dr. Smith, of the Department of Sociology in the University of Minnesota, presents the Labor problem from a new and fundamental point of view, a position with which future students will have to reckon. The work appears at a most opportune moment, is calm, judicial, convincing.

PREACHER PROBLEMS or the Twentieth Century Preacher at His Work . . . . . William T. Moore

12mo, Cloth, \$1.50 net.

This book is an adviser for the minister, young or old; advice from a long experience and guided by the sanest spirit. The author's fifty years' experience as author, editor, instructor and pastor, gives his conclusions great value.

AN EFFICIENT CHURCH with an Introduction by Bishop Earl Cranston, LL. D. . . . . Carl Gregg Doney

12mo, Cloth, \$1.25 net.

Presents data gathered at first hand. Mr. Doney opens up the pathway to methods of working and teaching in the modern religious congregation that will upset some old ideas, but cannot fail to give every alert religious worker a fresh inspiration and a new hope.

THE MODERN SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE . . . . . Henry F. Cope

12mo, Cloth, \$1.00 net.

By the General Secretary of the Religious Education Association. He presents the results of all the newest experiments both with primary, adolescent and adult grades. So clear and simple is his presentation, that this book will be a revelation to many.

CHRISTIAN CENTURY CO., Chicago, Ill.

# Your Last Chance

To secure three great magazine bargains, including the beautiful art reproductions offered below.

## OFFER No. 1

**Woman's Home Companion (\$1.00)**  
With Crawford's \$1,500 Prize Painting Free of Charge

**Review of Reviews (\$3.00)**  
With Portrait of Pres. Roosevelt Free of Charge

**McClure's Magazine (\$1.50)**  
Price has been raised from \$1.00 to \$1.50

**Or Success Magazine (\$1.00)**  
With David Harum Picture Free of Charge

**Or Cosmopolitan (\$1.00)**  
With Gibson Picture Free of Charge

ALL THREE  
FOR

**\$3**

Until Nov. 15th  
ONLY

## OFFER No. 2

**Success Magazine (\$1.00)**  
With Picture FREE OF CHARGE

**Or Cosmopolitan (\$1.00)**  
With Picture FREE OF CHARGE

**Woman's Home Companion (\$1.00)**  
With Crawford's Picture FREE OF CHARGE

**McClure's Magazine (\$1.50)**  
Price has been raised from \$1.00 to \$1.50

## OFFER No. 3

**Woman's Home Companion (\$1.00)**  
With Crawford's Picture FREE OF CHARGE

**Cosmopolitan (\$1.00)**  
With Picture FREE OF CHARGE

**Or Success Magazine (\$1.00)**  
With Picture FREE OF CHARGE

**Or McClure's Magazine (\$1.50)**  
Price has been raised from \$1.00 to \$1.50

ALL THREE FOR

**\$2.65**

Until Nov. 15 Only

BOTH FOR

**\$1.65**

Until Nov. 15 Only

FOR ONLY

**\$1.50**

Until Nov. 15 Only

## OFFER No. 4

**Woman's Home Companion two full years** With Crawford's Picture FREE OF CHARGE

Our most popular offer—a two-year subscription at \$1.50—will be withdrawn Nov. 15th. This is your last chance to get 24 numbers of Woman's Home Companion at a price you would pay for only one year of other magazines of the same class.

SEND FOR OUR MAGAZINE CATALOG

The Christian Century may be added to any of the above offers for \$1.00 additional.

**Christian Century Company, 358 Dearborn St., Chicago**

## Books for Sunday School Workers

A list of the best books published on organized Sunday School work, methods, etc., for teachers and officers, also list of books for primary workers

**PRIMER OF TEACHING.** By John Adams. Published with special reference to Sunday school work. With introduction and notes by Henry F. Cope, teacher-training secretary of the Cook County Sunday School Association. Paper binding. Net price, 25 cents.

**HOW TO CONDUCT A SUNDAY SCHOOL.** By Marian Lawrance, general secretary of the International Sunday School Association. Suggestions and Ideal Plans for the conduct of Sunday Schools in all departments. There is not a line of untested theory. It is an encyclopedia of Sunday school wisdom. 12mo. cloth. Net price, \$1.25.

**MODERN METHODS IN SUNDAY SCHOOL WORK.** By Geo. W. Mead. An eminently practical volume setting forth the improved methods which are giving such large and inspiring results in the more successful Sunday schools of to-day, together with their underlying principles in the light of the new educational ideals. 12mo. cloth. 376 pages. Net price, \$1.50.

**THE NATURAL WAY IN MORAL TRAINING.** By Patterson Du Bois. Four modes of nurture. No book published gives a clearer setting forth of the new psychology. 12mo. cloth. Net price, \$1.25.

**PELOUBET'S SELECT NOTES.** By Rev. F. N. Peloubet, D. D. This commentary on the Sunday School Lessons is the one book every teacher must have in order to do the best work. A veritable storehouse of selected facts, explanations, deductions, and comments. Accurate colored maps and profuse illustrations illuminate the text and create an intelligent and instructive view of the subject matter. Bound in cloth. Publisher's price, \$1.25. Our price, 98 cents. (By mail, 15 cents extra.)

**THE BLACKBOARD IN THE SUNDAY SCHOOL.** By Henry Turner Bailey. A most practical book, replete with happy illustrations. Deals with the principles of teaching in the most intelligent manner. An aid to those who value the blackboard in teaching the fundamental truths of the Gospel. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

**INDIVIDUAL WORK FOR INDIVIDUALS.** By Rev. H. Clay Trumbull. A record of personal experiences and convictions showing the influence and value of personal work. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

**PRINCIPLES AND IDEALS FOR THE SUNDAY SCHOOL.** By Ernest De Witt Burton and Shaller Mathews. Contains the actual results of practical Sunday School Teachers. It is a book, not of theories but of conclusions. Net price, \$1.00.

**A MANUAL OF SUNDAY SCHOOL METHODS.** By Addison P. Foster. A comprehensive treatment of Sunday School principles and methods in compact form. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

**GUIDE-BOARDS FOR TEACHERS IN THE SUNDAY SCHOOL.** By W. H. Hall. Talks on the duties and opportunities of teachers as guides in times of doubt and difficulty in the life of the scholar. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

**AN OUTLINE OF A BIBLE SCHOOL CURRICULUM.** By G. W. Pease. A volume that is presented with the hope that it may be helpful to those earnest, intelligent superintendents who are alive to the radical defects of the present system, and who are willing to test by experiment whatever gives promise of better results. Net price, \$1.50.

**THE MODEL SUPERINTENDENT.** By Rev. H. Clay Trumbull, D. D. It is an object lesson showing how a pre-eminently successful superintendent actually did his work. Publisher's price, \$1.25. Our price, 98 cents. (By mail, 12 cents extra.)

**SUNDAY SCHOOL SUCCESS.** By Amos E. Wells. The author writes from his rich fund of knowledge and wisdom gained by personal experience in practical Sunday School work. A handbook on methods of work. Publisher's price, \$1.25. Our price, 98 cents. (By mail, 12 cents extra.)

Address, THE CHRISTIAN CENTURY CO., 358 Dearborn St., Chicago, Ill.

**TEACHING AND TEACHERS.** By Rev. H. Clay Trumbull, D. D. A handbook on Sunday School teaching. Its style is readable and adapted to the ordinary teacher's comprehension, while the whole structure of the work is based on sound philosophical principles. Publisher's price, \$1.25. Our price, 98 cents. (By mail, 12 cents extra.)

**YALE LECTURES ON THE SUNDAY SCHOOL.** By Rev. H. Clay Trumbull, D. D. A series of lectures on the origin, mission, methods and auxiliaries of the Sunday School, forming the Lyman Beecher lectures delivered before the Yale Divinity School. Publisher's price, \$2.00. Our price, \$1.65. (By mail, 14 cents extra.)

**WAYS OF WORKING.** By Rev. A. F. Schaffler, D. D. Covers every phase of Sunday school work in a clear, instructive manner. All the methods of work suggested have been tried and approved by the author. It is a book to stimulate others in the line of advance. Publisher's price, \$1.00. Our price, 75 cents. (By mail, 10 cents extra.)

**THE SEVEN LAWS OF TEACHING.** By John M. Gregory, LL. D. This discussion of these laws reaches every valuable principle in education and every practical rule which can be of use in the teacher's work. Net price, 59 cents. (By mail, 12 cents extra.)

**REVISED NORMAL LESSONS.** By Jesse Lyman Hurlbut. A revision of Outline Normal Lessons, gathered into a book. A general view of the most important subjects necessary to a knowledge of the Bible and of Sunday School work. Price net, 25c post-paid.

## SUGGESTED FOR PRIMARY TEACHERS

**BECKONINGS FROM LITTLE HANDS.** By Patterson Du Bois. Mrs. Sangster says, "I have nowhere seen anything approaching it in tender suggestiveness and appreciation of child life." Marion Lawrence says, "This is the best book we know of for primary teachers." Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

**THE POINT OF CONTACT IN TEACHING.** By Patterson Du Bois. An untechnical treatment of a single vital principle, essential in gaining an entrance to the child mind. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 7 cents extra.)

on  
ad-  
s  
re  
cal  
ur

AY  
D.  
on,  
ay  
rea  
ock.

F.  
ed  
iva  
et-  
au-  
the  
.00.

By  
ed  
pis  
ich  
Net

esse  
lor-  
ren-  
ects  
and  
ost-

IDS.  
aya  
hing  
tion  
This  
nary  
Our

CH-  
hai-  
ca-  
child  
erice,